

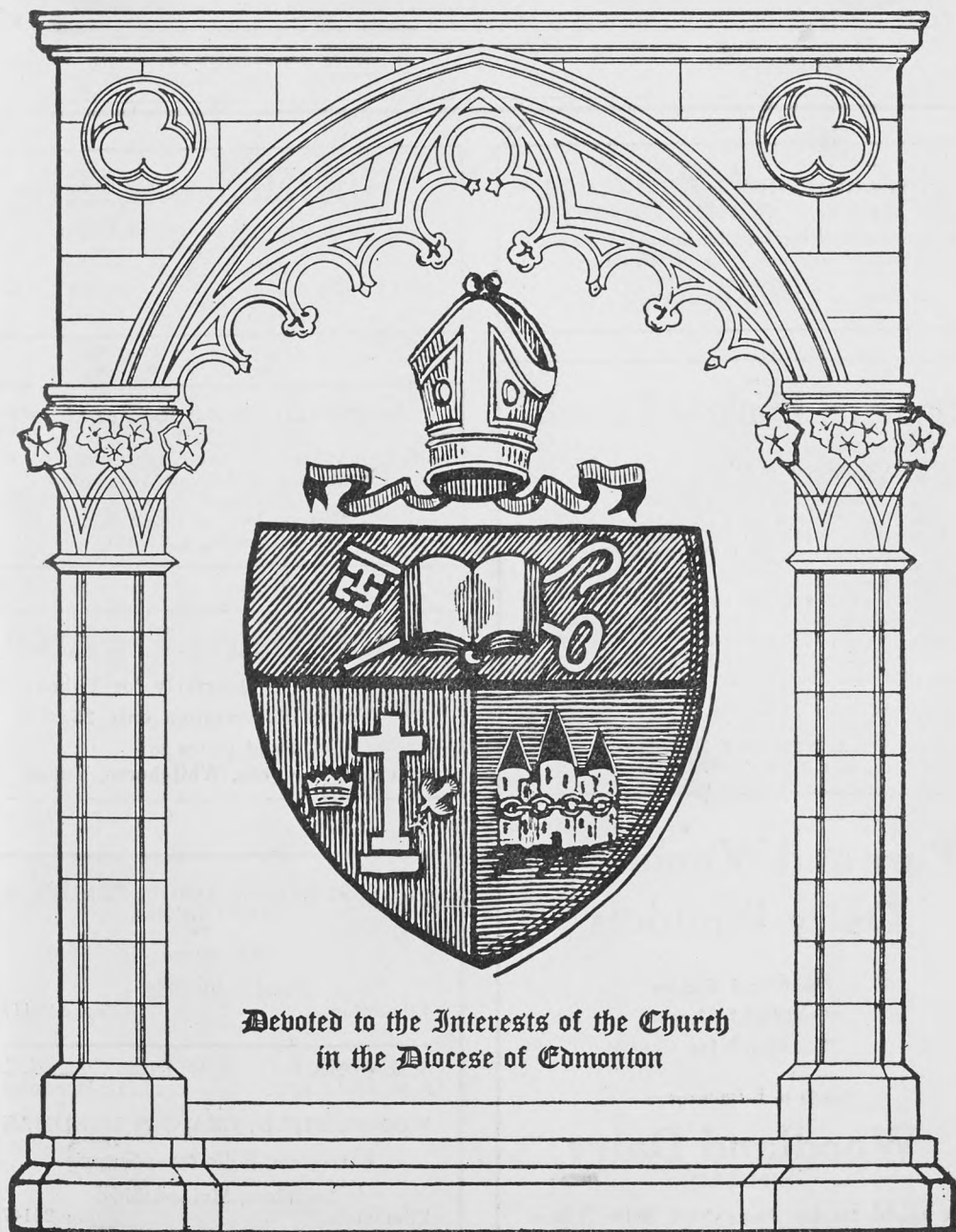
The Church Messenger

DIOCESE OF EDMONTON

VOL. VII.

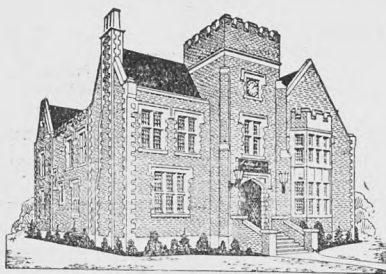
EDMONTON, JANUARY, 1939

No. 105



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A New Year's Message



Dear People:

HOPE is the first thought that naturally fills our minds when we think of the year that lies before us. We Hope for Peace that seems to be so seriously threatened by other nations. We hope for the Prosperity that has been so long delayed by the years of Depression and of postponed Harvests. We look forward with the Hope which springs eternal in the breast for the blessings that God can bestow upon us. But much depends upon ourselves. If we are to look forward to Prosperity and Peace then surely we must look to God to give to us these blessings, and the question instantly comes before us: have we deserved to be so blessed?

God rewards those who are trying to obey His will and to carry out His commands. We cannot expect God to bless us and to protect us if we neglect the simple duties that He lays upon us. His laws are given to us in the Ten Commandments, and our simple duties of Prayer and Worship are known to all of us. To neglect these duties is to forfeit the blessings that God is so ready to bestow upon us and we have only ourselves to blame.

With the New Year let us carefully consider our lives, especially with regard to our Spiritual obligations, and resolve that in 1939 we will perform our duty both in Church and in the daily life, which we know God expects from us. Of late years the world has sadly deteriorated in its attendance to ordinary Christian duties with the result that the standard of Christian living has been lowered and indifference to things Spiritual has crept in.

May we try in the coming year to uplift the moral and spiritual standard in this Diocese by each one doing his or her utmost to raise the level of the Christian life by performing regularly the duties that the Church requires of us.

May I wish you all a Happy and Peaceful year
in 1939.

Your friend and Bishop,

ARTHUR EDMONTON.



Editorial

EPIPHANY

ONCE more we have been greatly privileged and greatly blessed in that we, under the Providence of God, have been permitted to enjoy a happy Christmas. What that means to us only we ourselves can know, but one thing is certain, if the Christ had not come we should not have entered into that joy. One has only to contrast the false pleasures of the New Year celebrations which seem to resemble more than ever the Saturnalia of pagan Rome with the quiet spiritual exaltation that enters every truly [Christian home at Christmas to see what the Coming of Christ really means. All those things which we really value are placed in their true setting and faithful men and women experience a joy and a gladness that goodwill, purity and the homely virtues of humble people reign supreme.

And now, what is our duty? Christmas has brought a very deep and a very real revival of religion in our own hearts. For once we have appreciated the great realities and the great riches wherewith true religion enriches our ordinary life.

Obviously such a Revival was not meant for us alone. We have been made ministers, both clergy and lay, of a Gospel, and upon us is laid the charge to go and preach the Unsearchable Riches of Christ, to make all men see. To the Church is committed that one task and upon each one of us rests a great responsibility.

The Church in its mature wisdom brings that responsibility to the notice of everyone through the Feast of Epiphany. It pleads with its members to carry the great Evangel of Christmas to others. It prays for a deep desire in all hearts to win others to Him.

The chief difficulty confronting the Church today is twofold. While it lacks leaders and apparently cannot train them for effective evangelism it is unwise to look for a Jeremiah or a John the Baptist to engineer a nationwide revival. Leaders may stir the consciences but only vital Christianity in individual lives will hold their allegiance. No one can create or engineer a revival, they are by products of the real return to God on the part of those who already acknowledge Him. The disciples, first, must live and witness for Christ. Epiphany presents its message that all must witness in their own daily lives first. Can it be said that such is the case?

Again, in a day of unbelief and conflicting ideologies the Church contains too many who are continually harping on what is wrong with the Church without making any attempt to improve its condition. Faced with enthusiastic and even rabid allegiance to new doctrines and new systems the Church is forced to meet them with divided allegiance and half hearted support. The West sorely needs a new growth of "Church consciousness." It is "by the Church" that the "manifold wisdom of God" is to be made known. We need to realize we "are very members incorporate" of a body of faithful people.

We need men and women who will say with deliberation to a hostile world "the Church is right and we stand or fall by it." That is no foolish statement. History has continually shown all that is best in our Corporate Life was put there by the Church and to it the country owes a debt which can never be repaid.

Epiphany calls upon us to manifest forth a great Glory.

The Page Pulpit

A Sermon by the Rt. Rev. A. E. Burgett, broadcast over CJCA from All Saints Cathedral Church, on Jan. 1st, 1939

1 St. Peter 3:10—"He that will love life and see good days, let him avoid evil, and do good; let him seek peace and obtain it."

THIS is the first Broadcast Service of the New Year and I speak to many I hope in this Diocese of Edmonton, in central Alberta, as well as to those in this Cathedral Church. May I wish you all a very Happy New Year and may God bless you through the coming year. I am sure that we all look forward with hope to peace, prosperity and happiness in 1939 and I trust that these blessings may be given to us. But do we realize that these things can be ours if we do our part in a real effort to obtain them. God helps those who help themselves and we can help ourselves by carrying out the instructions laid down for us in the words of the text that I have chosen for my sermon. "He that will love life and see good days, let him avoid evil, and do good; let him seek peace and obtain it." We cannot sit down and expect God to put food into our mouths and give us blessings if we do nothing on our part. God does help those who help themselves but God expects us to make the first move. He tells us plainly, "Seek and ye shall find: knock and it shall be opened to you." It is for us to act, in accordance with God's wishes and then to ask for His blessings as a result. "Seek ye first the Kingdom of God and His Righteousness and all these things shall be added to you." The text tells us plainly what we should do. "Avoid evil and do good." We cannot do evil, and then expect good to come to us and into our lives.

Honesty, faith and love are the foundations upon which we can build, and it is for us as citizens of Canada to build up a Nation and a Province upon the foundations of honesty, faith and love. The character of a nation is like the character of an individual and we judge a nation by the principles shown in the lives and conduct of its citizens, just as we judge an individual by his or her character and the life that he or she lives.

There is much talk today of re-armament. Nations are spending millions on re-armament in guns, ships, aeroplanes and submarines. But the real need of the day is moral and spiritual re-armament. If we look to the moral and spiritual foundations of our country, and build on those, God will take care of the national security both at home and abroad. The strongest armaments, in guns and aeroplanes and ships, and in peace pacts and treaties are useless, without moral re-generation. The strength of a nation consists in the vitality of its principles. Without those qualities the strongest armaments, the most carefully drawn up peace pacts and treaties only postpone the day of reckoning. The real need of the day is therefore, moral and spiritual re-armament.

We are fully aware that although we call ourselves a Christian Country, there is an alarming amount of ungodliness, indifference and wrong in our midst. Hundreds never go near a church from year's end to year's end and prayer to God and the worship of God is sadly neglected. It is because there is so much neglect of the simple duties of Christianity that there is need for moral and spiritual re-armament. The whole country needs to be roused to a sense of its indifference and neglect of spiritual matters and awakened to its duty to God.

The gift and knowledge of Christianity is a wonderful privilege, a marvellous privilege which we enjoy and which thousands of others in foreign lands do not possess. But it carries with it the responsibility that that gift of Christianity must be used and lived up to or we shall lose the privileges that flow from it. It is this neglect of the privileges we possess that I want to call attention to, today, and the great necessity for spiritual revival and an awakened sense of the duties that we owe to God, in prayer and worship and in daily life.

Today, New Year's Day, is a wonderful date and opportunity to start afresh, to realize our obligations to God, and to live the life daily according to the guidance given to us in the Bible and in Christian teachings. May we all consider again our method of life and conduct and strive to make our own lives and the principles of our nation conform to the laws of God and of Christianity. There is no doubt that we have drifted away from the observance of the laws laid down for us—the observance of Sunday the Lord's Day—the keeping of the Ten Commandments, in letter and in spirit—the strict adherence to Christian principles in business and in politics, as well as in pleasure. We cannot expect God's blessing to rest upon our country and on our Province, if we disregard His commands and show indifference to the first principles of Christianity as given to us in the pages of the New Testament. What we need is a return to the worship of God, on Sundays, the day given to us for this purpose, and the keeping of God's laws in daily life. This is spiritual re-armament and if we are to expect from God His protection and His blessing, upon our nation and our country, then we must avoid evil and do good, and seek peace, and so obtain it with God's help.

Seek ye first God's righteousness and all the blessings of Peace and Prosperity that we crave for and desire, will be given to us. This is the message that I give to you all, in city and in the country, this New Year's Day. Please think over these things carefully and may God's Blessing be with you all in the year 1939.

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On the Editor's Table

MADRAS CONFERENCE

From December 12th to December 30th there met in Madras a body of strictly chosen and delegated leaders from the Christian Church throughout the world to discuss the Mission and Message of the Church. It represented the Mission Boards and Societies of the Church of the world. It received as equals the representatives of all the younger Churches in Mission Lands. It gave a place of precedence to youth and youth's place in the Church. From North America 45 delegates went to swell the total of 450. Six were from Canada, representative of General Boards and Women's Boards, and comprising Anglican, Baptist, Presbyterian and United Churches.

Now as the delegates return plans are being laid to have teams carry the spirit and message of Madras into the four corners of the world. Two teams have been assigned to North America, each consisting of two outstanding men, leaders in the Church and one woman prominent in Church affairs.

A team will visit Calgary on Sunday and Monday, March 19th and 20th. Its members will be Dr. Yang Yung-Ching, President of Soochow University, China; Prof. Baez Camargo from Mexico and a woman leader from either Burma or India.

We suggest that all Diocesan Bodies interested in Missions and Religious Education and the Youth of the Church co-operate and send a responsible delegation from Edmonton to hear these outstanding representatives.

CHRISTIAN GOOD MANNERS

There is an old English rhyme which declares:
 "He that without Grace sitteth down to eat,
 Forgetteth to give God thanks for His meate,
 And riseth again letting God overpasse,
 Sittes down like an Ox and riseth like an Ass."

Saying Grace is but good manners. We shall find the duty of saying Grace repeatedly urged by the example of Our Lord and His Apostles. Upon four solemn occasions our Lord blessed food spread before Him and offered Thanks.

The traditional Hebrew grace, which in all probability Jesus used is as follows:

"Blessed art Thou, O Lord our God, King of the Universe who bringest Bread out of the Earth." As the head of the family said these words he laid his hands upon the Bread. The wine was also blessed, "Blessed art Thou, O Lord our God, King of the Universe who bringest forth the fruit of the Vine."

MAN'S INHUMANITY TO MEN

Recently Lord Baldwin broadcast an appeal for help for refugees. Millions of pounds have already been subscribed, millions more are needed. Once again England is taking a lead in a Christian work.

"There has seldom been a period," he said, "of such widespread misery as has been seen in the last twenty years following the War.

"Over wide areas in Europe and in Asia, famine, the manifold horrors of modern warfare, the breaking up of homes; and here in comparative security we have looked on with an uneasy feeling that our Christianity is not worth much if we cannot in some way help to alleviate the mass of suffering.

"Tonight I speak for a world's cause. I have to ask you to come to the aid of the victims not of any catastrophe in the natural world, not of an earthquake nor of flood, nor of famine, but of an explosion of man's inhumanity to man.

"Thousands are being driven from their homes and are seeking asylum and sanctuary on our doorstep, a hiding place from the wind and a covert from the tempest. I am shocked and distressed by the plight of those despised and rejected people and their innocent children. They may not be our fellow subjects but they are our fellow men.

"The honor of our country is challenged, our Christian charity is challenged and it is up to us to meet that challenge."

"GATHER UP THE FRAGMENTS"

"There is not one innocent tear shed, not one undeserved suffering borne, not one heart broken, not one impulse in this broken world that is good and true and noble which can be finally lost, for it will be taken up in the eternal purpose of God."

This is the time for gathering up the fragments.

STIPENDS

The Bishop of London who is always human said the other day that "young fellows coming into the Church do not want riches but they do want to provide for their wives and children." The Times commenting on this remarks that "there is nothing in the Gospel to suggest that a comfortable laity should ignore the discomforts of the clergy. On the contrary the laborer is worthy of his hire." We may be permitted to add our own comment and say we believe that there are few clergy who would not willingly share the hardships of their flock but it is not just for a not unkind but rather complacent church to take advantage of this. Stipends, in the country especially, are not high enough. One country clergyman had to spend \$3,052 in six years for travelling expenses alone. The plight of some of the clergy in a neighboring diocese is a disgrace.

CONFESSION

The Church of England enjoins Confession upon the person who cannot "quiet his own conscience" (see Prayer Book, page 276). Compulsory confession is not in accordance with the view held by the Church but on the other hand we are not to suppose that we can dispense with it altogether. The modern viewpoint in Psychology even is rapidly confirming the soundness of the principle underlying "the confessing of one sins." We appeal to our people not to be misled by prejudice and inherited bias or to refrain from the benefit of the counsel and advice a beloved and trusted parish priest could give because of some immature idea about the Church preventing a man from going straight to his Heavenly Father. This was never denied by the Church but there are few of us who are always strong enough to go alone. Great comfort comes in hearing the Church reiterate the assurance of God's forgiveness.

REUNION

The Bishop of Quebec speaks brave, plain words to the St. Andrews Society in Quebec. He said, "Let me issue a word of warning. Reunion cannot come to us by any outward method nor will it be given to us to seek it for the wrong reasons. If we want reunion merely because we have too many churches and it would be convenient to merge we shall fail; these are the thoughts of man, not of God. If we belittle the questions that divide we shall fail; God gave us this great riches and variety and our fathers were prepared to die that it should be preserved. If we think we can get real reunion by all sorts of external dodges like interchange of preachers and intricate plans for mutual reordination and so forth we are fools."

With all this we most heartily agree. But where shall we start and how shall we begin even if we achieve "more understanding, forbearance and sacrificial decision." It will come of God, as the Bishop rightly says but it will have to come through us after all.

We seem to lack the courage of the Church when it called together the first General Council of Jerusalem to settle deep problems that were neither belittled nor evaded but manfully dealt with in complete trust in God.

THE OUTWARD MAN

Shakespeare has a comment on "man drest in a little brief authority" and Robert Burns would like some power that wad "the giftie gie us

To see ourselves as others see us!

It wad frae monie a blunder free us

And foolish notion;

What airs in dress an' gait wuld lea'e us

An e'en devotion."

Self-importance does rather spoil things for others doesn't it?

Diocesan News

A.Y.P.A.

Bill Gill, an eloquent speaker from Ponoka, speaking on the "Plight of the Jews" was announced as the winner of the Public Speaking Contest. The cup for this will be awarded at the Conference in February.

Mr. Stan Cheston, chairman of the Dramatic Festival Committee, announced that the dates had been set for the Dramatic Festival to be held on February 6th and 7th. Each A.Y.P.A. will be permitted to enter one play. It was decided that this year we use a program ticket for which the charge will be 35c for both nights, 25c for one night. The Royalty limit was again set at \$5.00. A.Y.P.A.'s interested in this Festival will receive further information by mail from the convener, Stan Cheston.

The dates of the Conference this year are, Friday night, February 17th. Saturday, February 18th, and Sunday, February 19th. The theme for this conference is to be "Twenty-Five Years as a Diocese" as it was felt at this meeting that this theme would present many good ideas.

The Banquet and Dance will be held in the Corona Hotel at 7.15 again this year. Sunday morning breakfast will be held in the Y.W.C.A. and Morning Communion and Church Service and the afternoon discussion will be held at All Saints'. Definite arrangements will be made later by the executive and a committee consisting of Jack Hamshaw from All Saints' and Hugh Reeves of St. Mary's, to assist them.

Betty Loggin, from Leduc, was elected chairman of a committee consisting of all A.Y.P.A. presidents or vice-presidents, to welcome members attending this conference.

There were 19 members present at this Diocesan Council Meeting. The following A.Y.P.A.'s were represented: Holy Trinity, All Saints', St. Peter's, St. Faith's, St. Mary's and Leduc.

CANADIAN GUILD OF HEALTH

The Annual Meeting of the Edmonton Branch of the Canadian Guild of Health was held in All Saints' Parish Hall, on December 13th. The president, the Rev. G. P. Gower, took the chair. The Warden, the Rev. T. E. Rowe, D.D., was also present and spoke on the aims of the Guild.

The following officers were elected: President, The Rev. G. P. Gower; Vice-Presidents, the Rev. C. Beck and Mrs. Wild; Secretary-Treasurer, Miss E. Kirby; Prayer Circle Secretary, Mrs. Hardisty.

It was agreed to hold monthly joint meetings of all local branches and the Warden agreed to give a series of lectures during the coming year.

along after half an hour of walking, and I had a "lift" into the city.

So ended another trip—just part of a priest's work.

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL

Midnight Eucharist was celebrated at the Cathedral by the Rector on Christmas Eve, with special music including Christmas Carols by the Choir. Services of Holy Communion were celebrated at 8.30 and 12.15 on Christmas morning. The Bishop, following his annual custom, was the celebrant at the 8.30 service. Dr. Rowe delivered his Christmas Message at Matins.

Christmas parties were held for the Main Sunday School on December 28th and for the Primary sections on the 30th. At the Wednesday party the Lord Bishop addressed the scholars and Mr. H. P. Brown of the Department of Extension, provided a showing of special motion pictures.

The Cathedral is deeply indebted to Mrs. W. H. Clark for a new light for the pulpit, donated during the Christmas season and used by the Rector for the first time on Christmas morning.

On New Year's morning the Bishop broadcast an inspiring message of hope for the New Year, to the Diocese. The service was broadcast from the Cathedral.

HOLY TRINITY

THE REV. G. G. REYNOLDS

The Christmas Season has been a happy one in this Parish. Christmas was observed as Sunday and the festivities came on Monday. The Services were well attended and the Evening Celebration of Holy Communion on the Christmas Sunday evening was evidently greatly appreciated.

Christmas Cheer was given to over twenty families and the Parish has subscribed well towards the Social Service drive for \$1.00 memberships.

It seems as though all organizations in the parish of young people have held Christmas parties and thoroughly enjoyed themselves.

The Sunday School has to divide its parties into three groups. The Primaries had a Christmas Tree on December 17th, the Main School had their concert and picture show, with presentation of Certificates on Wednesday, 28th, and the Bible Classes had a Sleigh ride, feed and games on the 29th. The severe weather was not allowed to interfere with any of our plans and every party went off most successfully.

The Annual Congregational Meeting has been set for Wednesday, January 18th, 1939.

Church Messenger subscriptions now due.

CHRIST CHURCH

THE REV. G. P. GOWER

The old year has gone. For anyone who lives his life in the spirit of Jesus no year can be called a bad year. Things may not have turned out as we hoped. The thing we worked for may have fallen to pieces in our hands but all the same because everything works together for good to them

who love God and seek to do his will it has been a good year. As we stand facing another year we should remind ourselves that the shadows fall behind us. Our chief business is to see that with the old year there goes also a host of things which impeded our progress; our grudges, for instance; our bitterness and stupid misunderstandings; our careless ways of living that "match so ill with the deep solemnity of life." And, having relinquished those things we must make up our mind never to let them come back. There are bigger issues ahead. There's a fight to be fought and battle to be won. Spiritual Rearmament is needed to pull down the strongholds of evil.

"Go forth! firm faith on every heart
Bright hope on every helm
Through that shall pierce no fiery dart
And this no fear o'erwhelm.
Go in the Spirit and the Might
Of Him who led the way;
Close with the legions of the night,
Ye children of the day."

A Happy New Year to all.

Christmas

The Rector desires to express his grateful thanks to all for their many kindnesses during the Christmas Festival and for the generous Christmas gift through the offering on Christmas Day.

The sudden storm on Christmas Eve prevented many from turning out for the Midnight Communion, but the attendance on Christmas Day was in no way affected and the Church was full for the Carol Service at 11.00 a.m. The Christmas decorations were, if anything, more beautiful than ever. Each pillar was festooned with Cedar and topped with Spruce. The Chancel Screen of Spruce boughs touched with red poinsettia added a filigree of evergreen to the Sanctuary and the Altar. Two large Christmas trees lighted with colored lights made a perfect foreground for the Altar which with its white hangings and its adornment of red and white flowers presented a chaste contrast.

May the Spirit of the Festival linger until we greet the Day again.

Christmas Tableaux

The Sunday before Christmas was marked by the presentation of the Story of the Foretelling and the Coming of Christ. These living pictures were presented in Church before the Altar in the presence of a large congregation and each tableau was accompanied by the appropriate scripture reading and a hymn or canticle. Lighting effects were obtained by the use of spotlights and colored floodlights. We were indeed grateful to all who helped to promote this most effective attempt to portray the Story of God's Love for Man.

J.W.A. Concert

Congratulations to the Leaders and Helpers of the J.W.A. on the high achievements and their Christmas Concert. A full parish hall enjoyed every minute of it.

Men's Club

At the regular monthly meeting the Men's Club were privileged to listen to Col. F. Stewart Dunn, who gave an interesting illustrated lecture on China. That same evening with a radio installed in the Parish Hall we listened to Anthony Eden's speech from New York.

(Local News continued on Page 21)

Present-Day Ideologies and Christian Ideals

I.—WHAT IS AN IDEOLOGY?

By Rev. Ebenezer Scott, M.A., B.D.

What is an ideology? We can scarcely open a newspaper today without finding this word staring us in the face. People as a rule are not fond of big words, but they seem to have taken a fancy to this one. The Concise Oxford Dictionary defines Ideology as "science of ideas, (also) visionary speculation". But neither of these definitions answers to our present-day ideologies. These are too realistic to be resolved into sciences. They claim to deal with facts as they are, and they will not let any large scientific principles come in their way. Dictatorships, Communism, Racism, with its ruthless offspring anti-Semitism, go straight to their point. Our own democracies, our own imperialism, all kinds of proposals for the improvement of the human species, physiologically and psychologically and socially, step into the lists as rival ideologies.

As for the other definition, "visionary speculation", it would be a prejudging of the case if we were to begin with this. It would not promise fair and courteous discussion. It would be too like calling names; and that is a game at which two can play.

For purposes of discussion, let us accept the term "ideology", and ask what it means. We may allow ourselves, however, a little protest against the word itself, apart altogether from its meaning. It is an ugly word. It may be good Greek, but it does not make pleasing English. What is more important, it is doubtful if the word was needed at all. Were "idea" and "ideal" not good enough, that we should have this long-tailed verbal specimen so constantly put on exhibition? But perhaps we do here strike a difference, which helps us to a definition.

An ideology, as distinguished from an idea, or an ideal, claims to deal not with ideas in the abstract, but with materialized ideas, not with ideals far above and distant from us, but with ideas or ideals shaped in material form before our eyes.

We call these ideologies "present-day" rather than "modern", which might have been a more dignified title. "Modern" suggests its opposite, "ancient"; and most of our ideologies are not really new at all. In so far as they have any originality, they are only modern as today's newspaper is modern. They are rather like Hamlet in modern dress.

Probably every ideology has some idea behind it. But at its best it over-emphasizes one aspect of truth; and as it claims to be a specific for certain conditions and certain grievances of its own present day, it tends to be narrow in its outlook and materialistic in its aims.

Our task is to compare these ideologies with the ideals of Christianity. We shall probably never fail to find some points of resemblance, for which we ought assuredly to be thankful. But, taking the largest outlook, we must place the ideologies and the Christian ideals in contrast. For the genius of Christianity is that it covers the whole field of this world and the life of man upon it. An ideology sees in its parts; Christianity looks to the coming of that which is perfect. In the Christian view, the mind of God, the purpose of God, is the supreme factor in all human affairs. Religion is the living motive behind all other interests. When once Christ has appeared on this earth, bringing the divine life into the midst of human society, every thought, every system, every programme devised by men, must be tested by the touchstone of His teaching and His revelation of the mind and will of God.

Christ speaks directly to each generation, but He always brings the present day into its relation with eternity. He recognizes that men must live in material surroundings, but the spiritual is the governing force of the material itself. Our own Christian ideals themselves

must always pass their last judgment and valuation by Christ. If we object to "ideology" as an ungainly, pretentious, unnecessary word, even "ideals", as applied to Christianity, is not the perfect word; it is only the best that we can use for purposes of practical discussion. Christ sees the world as it is in God's own Idea.

In the sublime words of Milton, the Creator surveyed His completed work,

"There to behold this new-created world,
Th' addition of His empire, how it shewed
In prospect from this throne, how good, how fair,
Answering His great idea."

This is the question which we have to ask of all ideologies in any generation,—Do they answer the great Idea of God?



The Church's Dilemma

By Archdeacon J. B. Fotheringham

That the Church abstain from entering the political arena is today as insistent a demand as that it enter the political arena. The times seem to demand both and the Church is in a dilemma. Not to enter is to surrender the management of the state and of the social order to purely secular principles; to enter is to become identified with the strife of parties and of classes.

While this problem may be more acute in the twentieth than in previous centuries, it is not a new problem. The Church has been impaled at one time or another, on one or other of the horns; it has been the lord of the realm: it has been its slave. Ambrose, standing at the gates of Milan Cathedral, excommunicated the Emperor Theodosius on his return from campaigns against the barbarians because he had cruelly massacred seven thousand of the citizens of Thessalonica and bade him repent in dust and ashes: "Hands red with blood could not receive the Eucharist." Hildebrand in the name of God absolved the subjects of another Emperor, Henry IV, from their oath of loyalty and kept the Emperor standing barefoot in the snows of winter beseeching the Pope with tears to grant forgiveness. In very different circumstances Jan Bockleson, an Anabaptist, proclaimed himself at Munster King of New Israel and paraded the streets preceded by two boys, one carrying the Old Testament and the other a sword and all who met him fell on their knees in obeisance.

On other occasions the exact reverse took place, when the Church became the subservient slave or the obedient servant of the temporal power.

It is not necessary to trace the results of such actions but they suggest tragic contrasts. In the Cathedral of Milan a special Mass was celebrated in honour of the conquest of Ethiopia. In Russia the Church, no longer the ally or servant of the State, has had its mouth closed with a bloody fist. Germany proclaims that "there is but one God—the State" and that the Dictator is his prophet. Great Britain pursues in Church and State the "muddling through" policy, getting its own results. In Canada, who can say the State or the Church has any concerted voice of policy except that perhaps of saving its own skin? The State and the Church have a nodding acquaintance but practically nothing more.

To link itself to a party would be fatal to the true idea of the Church and no one who has an interest in either State or Church would suggest such a course. Yet the Church, as the repository of absolute values, has something that ought to be said: it is a judge between "cattle and cattle". To refuse to pronounce the judgment of God upon the age and culture in which it lives is to abrogate its prerogative and mission. I need not enter the political or social arena to proclaim the mind of God and this proclamation is expected by those who best know and best love the Church.

The Church is in the world and is therefore involved in its social order, in its political ideas and machinery; the Church is not of the world: it transcends all human arrangements and earthly values and there lies the dilemma. If the Church relegates its mission to other-worldliness and offers only the hereafter as the solution of the problems of the day, it loses its soul.

To see the dilemma is fairly simple: to escape it, may be impossible. It is an easy thing to be complacent and to say that after all tolerance is the one necessity in the present situation but tolerance can easily degrade into indifference and indifference is the degradation of tolerance. "In the dark," says Francis Bacon, "there is unity, because there, all colours look alike." The Church professes, as its Master, the light of the world and where Christ is, wrong and right stand out clear and well-defined. The Church is not the State nor the State the Church, but the Church being within the state has a divine mission. God has used both the Church and the State as instruments of His will but if either fails to declare His will and function as His will, God can use other instruments and both Church and State alike may disappear in order that God's will may be done.

Our Bishops

In his second article Presbyter Ignotus says that it is not so easy today as it was a generation ago, to make a classification of the Bishops in party terms. Under the influence of modernist principles in theology, many of the characteristic tenets of the old-fashioned High and Low Churchmen have been abandoned. Probably no one on the bench today would say that he was a believer in verbal inspiration, and few, perhaps not more than one (and he about to resign) would accept the views about Church history once universally authoritative.

Among the bishops who might be regarded as representing the Anglo-Catholic standpoint, he mentions three. First, the Bishop of Bradford, Dr. A. W. F. Blunt. The atmosphere of his diocese is uncompromisingly Protestant, but that has not prevented the bishop from emphasizing the sacerdotal character of the Anglican ministry, an emphasis which may have caused those who gave the money to endow the diocese, to wonder at the consequences of their investment.

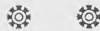
Bishop Francis Underhill of Bath and Wells is said to be more benign and moderate. His interests lie chiefly in the field of devotional literature and he is said to have produced several volumes of an "edificatory" (what an awful word) nature.

The episcopate of Dr. Kirk of Oxford promises to stand in Apostolic succession to that of Bishop Gore. His learning is comparable to that of his distinguished predecessor, and he combines with that a charming simplicity of manner and a sense of humour.

Bishop Rawlinson of Derby is described as a Liberal Catholic who from the perilous notoriety of a contributor to "Foundation", has achieved episcopal dignity without sacrificing the liberalism of his younger days.

Then passing on to the selection of some bishops of an Evangelical colour, the name of Dr. Pollock of Norwich is mentioned as the best surviving representative of the old Evangelical School, which is now practically extinct in episcopal circles. The moderate Evangelical standpoint is probably best represented by Bishop Warman of Manchester.

In recent years the Liberal Evangelicals seem to have been favoured in episcopal appointments, two of the more recent being Dr. Lunt and Dr. E. S. Woods. The former came from that nursery of prelates, the vicariate of Portsea, and may be considered as representing the efficient type of parish priest, which is now finding increasing representation on the bench. Dr. E. S. Wood is described as representing the religion of heartiness and good fellowship unencumbered by dogma or ceremonial.



The Layman At Work

By Rev. H. A. LEAKE, B.A., R.D. and G. H. IRELAND, L.R.

(A resumé of an address given at the Laymen's Week-end Retreat, the Great Chapter of Peel, held at Christ Church, Mimico, on Saturday, October 29, 1938.)

"The Layman at Work" is a subject worthy of close study by both the Clergy and Laity. Our interest in this subject is not new, and the programme we present today grew out of informal fireside conversations of the Executive of our Men's Club, after the business for the evening was over. The following questions were debated:

1. Should Laymen undertake specific Church work, or was their responsibility to the Church discharged by more or less regular attendance at the Services?
2. What type of work could Laymen do for the Church?
3. How can Laymen in our Church be interested?

It is a truism to say that the Church must have men and women in her ranks who are sure that she has a message that she alone can give, and that the world would be a poor place indeed if that message were not delivered faithfully. We believe further that there is a crying need in our own Church for a better contact between the average church-goer and those who are, apparently, indifferent to her message.

If so much be admitted, then comes the question of man power. If we are to bring the

Church to the people who belong to her only in name, then we ask the impossible if we expect it from the Clergy who are very seriously understaffed. With all that is asked of them in the modern parish, it is manifestly impossible to agitate for the kind of continuous contact we deem necessary. We realize that lack of money is the reason for the paucity of clergy, and it works in a vicious circle. Shortage of money means fewer clergy which results in fewer visits and smaller circles of influence and that in turn produces a shortage of money. We claim that Laymen can be used effectively to change all this, provided we train them to go into the homes of the people and invite them to the Church. If we can create more interest, it follows naturally that the financial burden will be lighter, and the opposite of the vicious circle illustrated above will result, i.e., more work for laymen, more interest aroused, better financial support resulting in the ability to support more Clergy. It may not be too much to say that the amount of progress our Church will make depends upon the interest and sincere co-operation of the laymen. We are sure that laymen everywhere will be keenly interested if we present

the work we ask them to do in such a manner that they feel that they are not being asked to do the impossible.

Surely there must be some way to overcome the reluctance laymen exhibit when they are asked to work for the Church. This reluctance is not apparent when repairs to the church property are needed, but the measure of the success of the Church cannot be gauged by the number of men who are eager to keep the buildings in the best physical condition. When laymen come face to face with the work of the Church, two problems, among others, confront them:

1. How can the membership of the Church be increased?
2. How can her income be supplemented?

Many have taken the attitude that the first problem is the sole concern of the Clergy, and have bent all their energies towards the solution of the second. A satisfactory balance sheet is an excellent thing, but it is not the only thing to be desired, nor should it be the sole criterion of success. There are intangible dividends vastly more important which are far too often disregarded.

We in our Church, like so many others, have in the past organized the "Every Member Canvass"—a campaign for money which seems always to be allotted to any body of men who show the least interest in the Church. In that campaign we have endeavoured to persuade every Anglican in the parish, whether nominal or not, to admit that the finances of the Church were his particular responsibility. The success of such a campaign is always judged by the number of pledged subscriptions in the weekly envelopes, and the reluctant thought creeps in that we have given the impression that the Church is more interested in the cash returns than in regular church attendance. We submit, too, that a financial campaign is not the first step. It is difficult, if not impossible, to sell a horse to a man who is interested only in automobiles. The first step is not a campaign for money, but a campaign to reawaken interest. Our people are wonderfully well disposed towards the Church, but they need to be roused, and the layman can help the Clergy to do it.

The whole point of our message to you this afternoon is our attempt to solve the first of the problems mentioned above, i.e., How can the membership of the Church be increased? We relegated the Financial Campaign to the background and determined to go out to impress upon the people of our parish the duty and the value of membership in the Church. If we could persuade them of this, then we were sure that the finances would take care of themselves.

Before we go on to tell of our plan, it ought to be said at once that we have no scheme to pack churches overnight and to keep them filled every Sunday. We have worked out a plan which needs hard, consistent work if any measure of success is to be achieved.

The plan we have adopted as our experiment is what we call an "Every Non-Member Canvass for Church Attendance".

Our first step was to handpick our canvassers, an essential point in the trial stages at least.

We took the parish list of families and divided it into two classes—Regulars and Casuals. Difficult cases were allotted to the more capable canvasser, making sure that no one had more than four prospects to visit. Perhaps it would be well to say here that we invited the help of the women and of the young people and sent men to visit men, women to visit women, etc. We asked for church attendance and mentioned the different societies appropriate to the people called upon. It is a good idea to procure or to write small pamphlets explaining the work of the different societies of the Church, and to leave them for the people to read.

A letter to prepare the way was sent to each of the 'Casuals' taking care to point out that the canvasser was calling with an invitation to church, not for a subscription to the funds. The letter was timed to arrive by the Monday morning post of the week of the canvass. Each canvasser delivered two printed invitations to the person interviewed, asking him to place a numbered stub attached to the invitation on the collection plate at two different Services a fortnight apart.

For want of a better name, we called these Services "Rally Fellowship Services". A letter was also sent to the 'Regulars' explaining the campaign and asking them to be in their places at these special Services and to do all in their power to make the 'Casuals' welcome. The stubs deposited in the collection plate were collected by the Campaign Manager and the results reported at a meeting of the canvassers held after Evensong on the following or in-between Sunday. Those 'Casuals' who failed to respond to the first invitation were visited again during the week and asked to come to the second Service. After an interval we held a Congregational Social to which we invited all the 'Casuals' we knew, telling them of the opportunity thus afforded of meeting members of the congregation in an informal way. No charge was made for the light refreshments served at the close of the evening. Such an effort really means that people who act as canvassers are asked to take four families under their wing for a whole month.

The preparation and training of the canvassers is a very important part of the campaign, and one preliminary meeting is hardly sufficient. Some time before the campaign each canvasser receives a letter outlining the plan, together with a copy of the letter sent to the 'Casuals' and the one to the 'Regulars'. On the back of the letter of instruction was a space ruled off for each person interviewed, to be used for making comments. Important information was often conveyed by this means. When the canvassers met, names were assigned and general instructions were given and questions answered. Then the Rector and the campaign manager staged an imaginary interview and a sample of the objections likely to be met with and their answers are submitted below. We suggest that objections such as these might form the basis of a round table discussion, which could be condensed later and presented in its final form by the two instructors. A great deal of prelim-

inary preparation must be made if this part of the training is to be worth while.

It is difficult at this stage to give definite information on the results of our new campaign. We have tried it twice, but we have much to learn. For what they are worth, we offer the following facts:

1. The church packed for both Special Rally Services and a definite increase, small, but quite noticeable, in attendance since the campaign.
2. A band of canvassers asking when the next campaign is to be held.
3. A great improvement in finances, due to the good will engendered by the campaign.
4. An up-to-date parish list with some excellent field work for the Rector to complete.
5. A trained band of visitors.

One last word. The campaign outlined above took precedence over a money campaign. The envelopes are important and vitally necessary. We offer the suggestion that the envelope campaign be entrusted to one or two persons most fitted for it, and that theirs should be a whole time job, placing envelopes where they can.

We present our plan before you in all humility as a contribution to the discussion on Laymen's work. It seems to us that in ways such as these our Church can best meet the challenge of the Evangelical Commission presented to the Canadian Church by the General Synod of 1937.

(To be continued)



EDUCATION WEEK — 1939 February 5th to February 12th

Canadian Education Week is sponsored by the Canadian Teachers' Federation and is entering its fifth year of Dominion-wide celebration next February. It is promoted in each Province by professional organizations of teachers, representing elementary and secondary schools. Since its inception, it has had the support of Provincial Departments of Education, of school inspectors, of school trustees, and of innumerable organizations which are interested in the welfare of our schools.

Education Week in Canada aims to establish, among the citizens of this land, an intelligent and informed awareness of the problems of education in a democratic country. Educational reforms (and these will always be necessary) can come, in a democracy, only as quickly as the majority of the voters and taxpayers permit. The needs of the schools, therefore, must be made known.

One of the most important means to the ends just stated is the establishment of a strong three-way partnership of THE HOME, THE CHURCH, and THE SCHOOL. That is why plans for the observance of Education Week always stress a Visitors' Day or Parents' Night at the school, when parents and teachers may meet to exchange views and to discuss their mutual problems, and why the week has always begun and ended on a Sunday. More and more are religious leaders taking this opportunity to

stress the essential unity of religious and general education, by means of special Services on either of these two Sundays.

Education Week also provides an opportunity for the discussion of needed educational reforms. It is an interesting fact that the reforms in our educational system which have been emphasized by teachers in the past, and which will likely be emphasized continually in the future until they are achieved, are—almost without qualification—the same reforms which Departments of Education, many trustees, and a large proportion of those people that have been at all vocal on the subject, have been advocating for several years. Even a bare enumeration of the main ones will suffice to show that they are all in the interests of the child, that the child is the first consideration and the last, and that equality of opportunity for all Canadian children, irrespective of class, pocket-book, and geographical location, is the keynote—as it most emphatically should be if we are to call our country an enlightened democracy.

Among these reforms may be mentioned:

1. Increased Federal and Provincial grants to schools, in order to relieve the municipalities, and to remove inequalities between Province and Province, and between one municipality and another.
2. Provision of scholarships, travelling allowances, and living expenses for brilliant but needy students, to enable them to complete their education.
3. Larger administrative units for the control of education—to reduce administrative costs, to improve the personnel of both teaching staffs and school boards, and to make possible schools with modern equipment and a full variety of courses in every section of the land.
4. Provincial minimum salary schedules for teachers, to attract the best people into the profession, and to distribute them in all parts of the country, rural as well as urban.



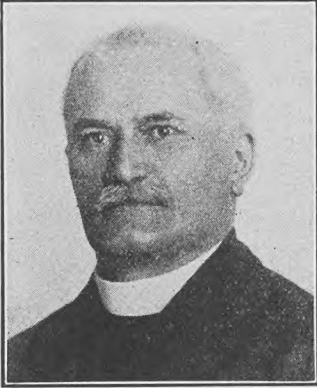
NEW BOOKS

The Apocrypha — E. J. Goodspeed. Good type, 493 pages	\$3.00
When I awake by Jack C. Winslow. Deals with private prayer. Paper	50c.
The Case For Theology in the University by Wm. A. Brown. 123 pages	\$1.50
New Trends in Group Work by J. Lieberman.	\$2.00
Games For Boys and Men	50c.
Missionary Lessons Leading Up to a Series of Short Plays by Phyllis O. Dent.....	15c.
They Wrote on Clay by E. Chiera. The Babylonian Tablets. Illustrated	\$3.00
On Sure Foundations by A. E. Simpson. Paper.	75c.
Spiritual Exercises. A handbook for the director of souls, by H. S. Box	\$1.10
The Night-Watches. Thoughts for sick folk, by Aelfrida Tillyard	45c.
Thursday at Ten by W. H. Elliott	75c.
Parochial Sermons of Bishop Chavasse	\$1.50

DEATH OF CANON GOULD

A career marked by outstanding devotion and high achievement ended on November 16th with the death of Rev. Canon Gould, general secretary of the Missionary Society of the Church of England in Canada since 1911.

Canon Gould was born in England but received his education at the University of Toronto and Wycliffe College. Following his ordination in 1893 he graduated in medicine from Queen's University, Kingston.



In 1897 he went as a medical missionary to Palestine and subsequently was honoured by being made a Canon of St. George's Cathedral, Jerusalem. Returning to Canada in 1911, he was appointed general secretary of the M.S.C.C. Since then he has been the recipient of honorary degrees from several Canadian universities and colleges.

As missionary leader and organizer of various movements within the Church of Canada, Canon Gould proved a tireless worker with a remarkable faculty for overcoming great obstacles. Under his direction the Anglican Forward Movement in 1920 and the Restoration Fund campaign in connection with the lost Rupert's Land endowments were carried out with great success.

"Few things would be too great to say of Canon Gould; he was a great man," was the tribute paid the general secretary by Archbishop Owen, his close associate in many undertakings.

The funeral was held from Christ Church, Deer Park and was conducted by the Rector, Canon Woodcock. The Primate and several bishops were present, also a large body of clergy in robes and representatives of many organizations and religious bodies.

Church Messenger joins with the whole Canadian Church in expressing sincerest sympathy to Mrs. Gould and family.



Look not mournfully into the past; it comes not back again. Wisely improve the present; it is thine. Go forth to meet the shadowy future without fear, and with a manly heart.

—Longfellow.

What is a Living Church? by J. S. Whale, President of Chesnut College, Cambridge.

An arresting title, and a truly penetrating book, this that Principal Whale has produced. It is not a missionary book in the ordinary sense of the term. Rather, the missionary enterprise is used as a mirror in which to see certain inescapable truths about ourselves, our Christianity, and our Churchmanship here at home.

In the several chapters the Church is considered as World Wide, Believing, Worshipping, Witnessing, and In Action.

I think that probably I can most effectively give some idea of the character of the whole book by quoting some extracts from the chapter on Witnessing. "A vital Christianity," says the writer, "is necessarily a witnessing Christianity. The permanent charge on the enthusiasm of a believing, worshipping Church is evangelization. A living Church is always a missionary Church. Our faith is not safe, nor is it real faith, unless we find it so precious that we cannot keep it to ourselves, and unless we realize that religious individualism is a contradiction in terms. The religion which a man cherished in his bosom and kept to himself, would not be religion, but religiosity. Unless we are ambassadors for the faith we are not holding the faith." And this witnessing has a three-fold application: First of all we must witness to ourselves. That we must do if our witness is to be convincing and effectual; if it is to "cut any ice". Men are not impressed by what is second hand. "The call to religion begins at home. Chaucer's first and last word about the 'poor parson of a town' was that he witnessed to things which were real and powerful in his own life:

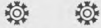
'Christes love, and His apostles twelve,
He taught, and first he folwed himselfe'."

The second duty of the Church is to witness to children, handing on to the future that which we have received. And Principal Whale thinks that the most effective part of such witnessing is to be done in the house. There I entirely agree with him. Such books as *The Just-So Stories*, *Winnie the Pooh*, and *Dr. Dolittle* are excellent and delightful, but more than that is required if children are to be taught those things which belong to their soul's health. "When the Sunday Schools have done all that they can, when the Church has shepherded, and the preached word has been heard, the best and most lasting knowledge of the Bible and Christianity comes from the witnessing home. The mothers of our country must bring their children to Christ themselves. . . . We cannot delegate the task to some one else, to some mild Sunday School teacher, as though religious training were something that could be "put out" like the washing. The work of the Sunday School is indispensable and precious indeed, but all of us have to keep that which is committed to our trust. The Church must witness or perish."

The third duty, that of witnessing to the great multitude who have drifted into practical paganism is the subject discussed in the chapter "The Church in Action". Here the writer tells quite bluntly that "Religion is not necessarily ours be-
(Continued on page 11)

CONSECRATION OF THE BISHOP OF KEEWATIN

The Venerable Joseph Lofthouse, D.D., was consecrated a Bishop in the Church of God in St. Alban's Pro-Cathedral, Kenora, on St. Andrew's Day, November 30th, 1938, by the Most Reverend M. M. Harding, Metropolitan of Rupert's Land, assisted by the Bishop of Qu'Appelle, Brandon, and the Co-adjutor of Minnesota. The Litany was said by the Venerable Archdeacon Maltby and the Sermon was preached by the Right Reverend Stephen E. Keeler, D.D., Bishop Co-adjutor of Minnesota, U.S.A.



MORAL RE-ARMAMENT

The following influentially signed letter has been published in England, backing up a letter signed by Members of Parliament.

In this letter there is no intention of questioning the convictions of those nations who are struggling for principles in which they believe. Nevertheless today all are anxiously asking, to what is the world heading? What is the future of civilization?

The world cannot for ever continue plunging from crisis to crisis. We must act before crisis ends in catastrophe; we must use the present breathing space, which may be brief, to penetrate below symptoms into their causes and initiate that fundamental change which alone will break a vicious circle. In the words of the leader of a great nation: "It is an entirely new spirit which must be acquired and enthroned."

In a striking letter in The Times a number of Members of Parliament, representing different political parties, emphasized the fact that in every country national security at home and abroad can only be gained through moral regeneration. The strength of a nation consists in the vitality of her principles. Policy, foreign as well as domestic, is for every nation ultimately determined by the character of her people and the inspiration of her leaders; by the acceptance in their lives and in their policy of honesty, faith and love as the foundations on which a new world may be built. Without these qualities, the strongest armaments, the most elaborate pacts, only postpone the hour of reckoning.

The real need of the day is, therefore, moral and spiritual rearmament. A growing body of people in this and other countries is making it their aim. It is a work in which all men and women, in all countries and of all races, are called to share and have power to help. Were we, together with our fellow-men everywhere, to put the energy and resourcefulness into this task that we now find ourselves obliged to expend on national defence, the peace of the world would be assured.

God's Living Spirit calls each nation, like each individual, to its highest destiny, and breaks down the barriers of fear and greed, of suspicion and hatred. This same Spirit can transcend conflicting political systems, can reconcile order and freedom, can rekindle true

patriotism, can unite all citizens in the service of the nation, and all nations in the service of mankind. "Thy Will be done on earth" is not only a prayer for guidance, but a call to action. For His Will is our Peace.—Yours faithfully,

BALDWIN OF BEWDLEY,
SALISBURY,
AMULREE,
BIRDWOOD, F.M.,
WILLIAM BRAGG,
CLARENDON,
CORK AND ORRERY,
Admiral of the Fleet;
DESBOROUGH,
KENNET,
LYTTON,
J. W. MACKAIL,
MILNE, F.M.,
W. D. ROSS,
SANKEY,
STAMP,
STANMORE,
TRENCHARD,

Marshal of the R.A.F.



NEW BISHOP OF FREDERICTON

The Synod of the Diocese of Fredericton assembled on December 7th for the election of a successor to the Most Reverend John Andrew Richardson, of sacred memory. The Very Rev. W. H. Moorhead, M.A., D.D., was elected. Mr. Moorhead was educated at Bishop's College, Lennoxville, from which University he also received his Doctor of Divinity degree in 1936. He served in the Diocese of Montreal and later in the Diocese of Fredericton, having a cure in St. John's for many years before becoming the Dean of the Cathedral in the city of Fredericton.



WHAT IS A LIVING CHURCH?

(Continued from page 10)

cause we are baptized into Christ's holy Church, or because we are members of a church-going multitude. Have we made religion our own affair, crying with the Psalmist in joyous awe: 'O God Thou art my God?' 'Have we improved our baptism' to quote the old phrase? A man cannot come to God by proxy. Priests cannot guarantee him communion with God; they cannot take his place in the secret place. Religion begins as conversion, and conversion is inescapably personal. The New Jerusalem can be built upon this earth, but spiritual regeneration of individual men and women is the condition."

There is much more that I would like to quote but space forbids. Every parish priest should get a copy of the book. It costs only 30 cents.—J.M.S.



JANUARY

1. **Circumcision of Our Lord.**
SUNDAY AFTER CHRISTMAS.
6. **Epiphany of Our Lord.**
8. **FIRST SUNDAY AFTER EPIPHANY.**

Hilary, Bishop of Poitiers and Confessor, Circa 368.

15. **SECOND SUNDAY AFTER EPIPHANY.**
21. Agnes, Virgin and Martyr (Rome), Circa 304.
22. **THIRD SUNDAY AFTER EPIPHANY.**
25. **Conversion of St. Paul.**
26. Polycarp, Bishop of Smyrna and Martyr, 155.
27. John Chrysostom, Bishop of Constantinople, and Doctor, 407.
29. **FOURTH SUNDAY AFTER EPIPHANY.**

PRAYER FOR THE WHOLE EARTH

To be used privately or corporately. When used corporately let each clause be followed by a short pause for silent thought, then—

"Lord, hear this prayer."

(Response) "And let our cry come unto Thee."
We pray Thee, O Lord—

To make the Love of Christ to be known all over the earth;

To let the Love of Christ drive out the spirit of hatred and of fear from the hearts of men all over the earth;

To make wars to cease all over the earth;
To let the Honour of Christ be the motive for all the activities of Thy Church all over the earth;

To make the Gospel of Christ to spread to all peoples all over the earth;

To make the Kingdom of Christ transform all human life and human activities all over the earth;

To let the Glory of Christ be seen in the lives of His people all over the earth;

We ask all this to Thine honour and glory through Him Who is the Saviour of men all over the earth, Jesus Christ our Lord.

Amen.

Look, we beseech Thee, O Lord, upon the people of this land, and grant that in these difficult days they may walk worthy of their Christian profession. Grant us the loving fear of Thy most holy name; the hope that can never be too brave: the humility that can never be too deep: the patience that can never be too long: the courage that can never be too enduring: and enable us by patient continuance in well-doing to glorify Thy name: through Jesus Christ our Lord. Amen.

A PRAYER FOR THE CENTENARY OF THE DIOCESE OF TORONTO

O God, our Heavenly Father, Whom to know is eternal life, and to serve is perfect freedom, we thank thee that in Jesus Christ thou hast given to men the knowledge of thy truth, and through the Church of our fathers hast proclaimed to us the Gospel of thy grace; we praise thee that for many years thou hast bestowed on this Diocese thy mercy and loving kindness. Make us, we beseech thee, truly thankful for the heritage of the past and worthy of our calling. Grant that with willing hearts we may offer unto thee ourselves and all thou hast entrusted to us, that so thy Church may go forward and declare to the generations that are to come, the power of thy love and the wonderful works that thou hast wrought; through Jesus Christ our Lord. *Amen.*



Whate'er the hidden future brings,
Is sent by Hands Divine—
Through all the tangled web of things
There runs a clear design,
What though the skies are dark today,
Tomorrow's may be blue;
When every cloud has rolled away,
God's Providence shines through.
"WAIT PATIENTLY FOR HIM."



AS THY DAYS SO SHALL THY STRENGTH BE



There is a familiar story that has drifted down to us from the early days of Roman history. At one time two rival tribes, the Horatii and the Curatii, strove for mastery in public affairs, and civil war was imminent. But it was wisely decided that instead, the question of supremacy should be settled by a combat between six champions, three chosen from each tribe. When the combat took place in full view of the assembled hosts the advantage at first was with the Curatii. All three of these champions were wounded indeed, but they had slain two of the Horatii outright. The other was unhurt. The three Curatii threw themselves upon this lone warrior, who, to the delight of his enemies and the dismay of his friends, suddenly turned and fled. The Curatii pursued him as best they could and were thus stretched out in line some distance apart. Suddenly the fleeing champion turned and attacked his pursuers. The purpose of his artifice was at once apparent. Unequal to the three together he was more than a match for them singly. He easily slew one after the other and stood at length victor on the bloody field.

Our days come to us not all at once, but singly. We do not have to meet them all at once. But one by one as they come to us, by God's grace we can meet them and overcome them and stand victor over life and time.

The Church of England in Canada

Our Church is a part of the one Church which began some two thousand years ago when Jesus Christ commissioned His Apostles to go into all the world under the guiding power of the Holy Spirit.

Within a hundred years the Apostles or their close associates and direct followers had carried the life and worship of the Church in many directions, and had written the books and letters which we know as the New Testament.

As early as the third century, Christianity was in Britain. By the sixth century invading tribes of Angles and Saxons had almost extinguished the British Church, but a remnant survived. However, joined by a mission from Rome, the Church gradually converted the barbarian invaders. Thus began the Church in England. From England the Church came to Canada.

After twelve centuries English Churchmen found it necessary to resist encroachments and claims of the Papacy, and finally refused to tolerate them. Long before this the eastern part of the whole Church, centring in Constantinople, had resisted the domination of Rome; in 1054 communion between them was broken and to this day the great Eastern Orthodox Church, numbering millions in its many national branches, is not in communion with Rome. Communion between the English Church and the Papacy was broken in the sixteenth century. In England, many reforms took place, made necessary because the essential Christian faith in the course of fifteen centuries had become obscured and overlaid with erroneous additions. This was a reform from within, which in no way interrupted the continuity of the Church or broke any of its connecting links with the earliest days.

All this accounts for the fact, which puzzles some people, that our Church is catholic and protestant, primitive and reformed—all at the same time.

It is catholic and primitive in that it has preserved the faith and order which in the early days was taught everywhere: the threefold Ministry of bishops, priests, and deacons; the Sacraments of Baptism and the Holy Communion; the Creeds, as the brief record of certain facts on which the Church is based; and the Holy Scriptures.

It is protestant and reformed in that it did away with certain abuses of the Middle Ages, and to this day it protests the error of what it holds to be unwarranted additions and unscriptural developments.

Our Church is not only catholic and protestant; it is also both conservative and liberal. Its Book of Common Prayer, which has been called the greatest book in English excepting only the Bible, sets forth its Services not according to any one individual opinion but by the continually studied and tested judgment of the Church as a whole. In addition, Church people hold countless informal Services in church and parish house and home.

In its teaching, the Church, trusting the guiding wisdom of the Holy Spirit, sets forth what it believes to be true moral values, and says to its children, not "You must conform," but "For the sake of your richest and fullest development, you will wish to obey the Church's laws," and provides supernatural strength and life through the Sacraments to help in that obedience.

Believing that the Christian life should neither neglect nor over-emphasize any one aspect of Christian teaching, our Church through the Prayer Book observes the Christian Year, calling attention in turn to each of the great events of our Lord's life and to His teachings.

It is a Bible-reading Church. In nearly all its official Services there are two Scripture readings, and a large section of the Prayer Book contains many of the finest portions of the Holy Bible. ?? *isn't this selecting parts for you*

Believing that the assured results of true scholarship can never run counter to true religion, our Church welcomes every honest endeavour of science and learning. *our use of not being fundamental?*

Believing that the source and the meaning of all beauty are in Jesus Christ Himself, the Church welcomes every art and makes its Services as beautiful as possible in His honour.

Teaching the sacramental principle that all physical matter is the instrument of spirit, the Church believes that spiritual healing is a natural part of its ministry.

Serving a Lord Who said, "I am the Resurrection and the Life," our Church gives to its bereaved and sorrowful people the sure and certain hope of life hereafter and comfort now in spiritual communion and fellowship.

The Churchman looks to God not only in sorrow but in joy, believing that every good gift comes from Him and is to be enjoyed and used not selfishly, but to His glory.

In church parishes are found poor people and rich people; cultivated scholars and statesmen, and plain men and women of limited education; city people, business men, employers and employees, college students, and country people living in villages and on farms and ranches.

Those who most love the Church and most deeply believe in it are the most conscious of their own shortcomings and their neglect of obligations. Only the utmost devotion of every member in worship and service to our Lord, continually strengthened by His gift of new life in the Sacraments, can reveal the full meaning and power of the Church.

Christ's command is, "Forward into all the world!" Forward the Church has gone, and forward will go when the fellowship, filled with His spirit of sacrificial love, prove their discipleship to Him by eager sharing with one another—and with home, community, nation and world—of the message and life of the Good News. *(Adapted from a Forward Movement pamphlet.)*



One Communion and Fellowship

January

"The Son of God goes forth
to war,

A kingly crown to gain;
His blood-red banner streams
afar,

Who follows in His train?

Who best can drink his cup of woe

Triumphant over pain;

Who patient bears his cross below,
He follows in His train."

—Bishop Heber.

"And in the month Ethamin, on the first day of the month, ye shall have a holy convocation; ye shall do no servile work; it is the day of blowing the trumpets."—Num. 29: 1.

In other words, it is the Feast of Trumpets, New Year's Day among the Hebrews. Ethamin, or Tisri, is the latter half of our September and the first half of our October, about the Fall equinox. This is the first month of the Jewish secular year, the sacred year beginning with the Pass-month. An autumn New Year's Day seems strange to us, but it was that of ancient Egypt, for then the Nile flood receded, and the people who had made holiday while the great river flooded their farm lands, made haste to sow their grain in the soaked earth.

So the Hebrews seem to have slackened their labour in the heat of a Palestine summer; then when the former rains had moistened the baked earth the Feast of Trumpets came, to summon them to renewed work. It is always hard to take up work again even after a few weeks of play, so the Law of Moses began the New Year with the ringing call of Trumpets. Solomon tells us that "the Sluggard will not plow by reason of the winter"; instead of listening to the call of the Trumpets, "he observeth the wind, regarding the clouds".

So at the head of this page, for January 1939, we have a verse of the "trumpet hymn", the ringing call to follow Christ to service. As the martyrs of old heard the call to die for Him, may we hear the call to live to serve Christ and our fellow-men this year. And if we do hear and obey the summons of our Feast of Trumpets we shall have indeed a Happy New Year, our Feast of Circumcision, the naming day of our Lord, "Thou shalt call His name JESUS, for He shall save His people from their sins". Will we follow Him to work?

Last year, 1938, we spoke on this page of the greater saints on our Church calendar, this year we hope to write somewhat of the lesser saints (though not less to God), those who followed bravely "in His train". This first month we take the three martyrs of January—Agnes, Vincent, and Polycarp.

Of Agnes, whose day is January 21, we know almost nothing except the black story of her martyrdom. She belonged to a Roman family, and her parents were Christians as they gave to her one of the earliest Christian names, a variation of Agnus Dei, Lamb of God, a favourite title of our Lord in the early Church. Many babes brought to the fonts in the dark catacombs were given the name which marked them as lambs of the Good Shepherd's leading.

As the parents of our child saint do not appear in the story which we have of her, we can assume they were dead and she was the ward of some great family who seemingly ignored her religion. Sheltered in their house she lived till she was thirteen, a happy, innocent girl, even in the days of Diocletian. We may picture her as another Roman maiden is pictured by Macauley:

"With her small tablets in her hand, and
her satchel on her arm,

Home she went singing from the school,
nor dreamed of shame or harm. . . .

And . . . heard her sweet young voice, and
saw her fresh young face,

And loved her with the accursed love of
his accursed race."

Though "love" is hardly the correct word there. The golden ball (bulla) hanging at the child's neck showed that she was a Roman, and so the man traced her to the house, and then sent to ask for her in marriage. She was too young and his character too vile, for them to do anything but refuse him, and in revenge he watched till he knew her secret and then betrayed her.

As a Christian she was arrested. In the old republican Rome no Roman woman was brought before a criminal court, her own family tried her privately, and if found guilty, punished her; but no virgin could suffer the death penalty. So Agnes was sentenced to outrage before beheading. Her family only seem to interfere by urging her to recant, but unshaken she suffered, and passed to the arms of the Good Shepherd.

Other Christian virgins were to suffer as she did, given to be devoured by dragons (for the old dragon myth seems to have been used to veil stories too black for words), yet while we have to seek the names of Church leaders in history, the virgin martyrs are better known. Agnes, Agatha, Lucy, Margaret, Catherine, are names borne by thousands.

In art Agnes is shown with a lamb, typifying her name, and covered with her hair, "which miraculously grew long covering her body when stripped by the executioners . . . flowing from the shoulders in two waves which united under the chin and fell down to her feet in one wavy sheet, a glorious, starry efflorescence, the warm and living robe of the saint. . . The tiny oval of the face, the little hands and feet, which are the only points of white, naked flesh that come out from the royal mantle of golden hair." This "fabulous fleece" is the story the pitying imagination of the Middle Ages told to gloss the horror of St. Agnes' dying, and so she is painted.



Our second martyr is Vincent, January 22, 304. In the same terrible tenth persecution died Vincent, a young man of Terra-gona, Spain. Reared as a Christian, he was early ordained a deacon and served under Valerius the Bishop. In the persecution the two were arrested, but Valerius seems to have escaped and fled to the mountains, while the young deacon was frightfully tortured; "yet these torments neither destroyed him nor changed his resolution. . . . So with his limbs dislocated, his flesh torn and burnt, he was confined in a small, loathsome, dark dungeon, strewn with pieces of broken glass." And there, alone, untended, the brave boy died.

And why do we remember and repeat such tales? Why do we not forget the stories of the martyrs as we do other black tales of a dead past? Longfellow tells us, in his *Torquemada*:

"These tales, so terrible, perhaps 'twere best
If they too were forgotten
with the rest;
Unless, perchance, our eyes
can see therein
The martyrdom triumphant
o'er the sin;
A double picture, with its
gloom and glow,
The splendour overhead, the
death below."

We said wrongly that Vincent died "untended and alone"; one whose form was like unto the Son of God was there, and the young martyr, his crushed and broken hands fast clasped in those of the Healer, could sing softly as he died, "The Lord is my Shepherd, I shall not want . . . Surely goodness and mercy have followed me all the days of my life, and now, I shall dwell in the House of my Lord forever." And so he went on to the higher service, "a gentleman unafraid".

Then on January 26 we remember Polycarp, Bishop of Smyrna, who passed to his reward, 155 A.D., in the fourth persecution.

Agnes was a child, Vincent a youth, but Polycarp was aged, ninety years old, the majority of these years spent in serving his Lord and the Church in Smyrna, that Church to whom the Spirit wrote, by the hand of St. John, "I know thy works, and tribulation, and poverty (but thou art rich) . . . Fear none of those things which thou shalt suffer . . . Be thou faithful unto death, and I will give thee a crown of life."

When the edict of persecution was published in Smyrna, Polycarp, beloved even among the non-Christians there, was persuaded to hide, but



a child accidentally betrayed his refuge, so coming out he asked the officers to take him first to his own house. When they had done so, he invited them to supper. They ate with him and, respecting and admiring him, remarked that after all he was in little danger as a simple offering of incense on a pagan altar would mean his release.

Arraigned before the proconsul with twelve of the principal members of the Church in Smyrna, he with the others refused to sacrifice to pagan gods, took "with a certain divine and inexpressible alacrity" their sentence of being burned alive. "Biathanatoi" (suicides) said the proconsul contemptuously.

The stakes were short crosses to which the martyrs were nailed, and the fagots piled around them. Polycarp had to watch his friends die, and then came his turn. But his age and the admiration felt for his blameless character moved even the officers of a persecuting autocrat. He was bound instead of nailed to his cross; and asserting that the fire kindled at

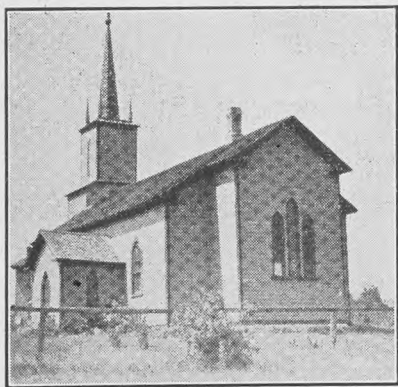
his feet had gone out, the executioner struck him with a sword, and so the aged martyr died—one of Christ's valiant saints.

"Their hope they knew, and mocked the cross and flame." Their hope of heaven was so real, and their faith in the ultimate triumph of good—of God, so intense, that dying they shouted "Christus regnat", (Christ reigns), not "will reign", but "is reigning". They could endure because of "seeing Him who is invisible". He who said unto His Church in Smyrna, "Be thou faithful unto death, and I will give thee a crown of life."



Diocese of Algoma

The Mission of Manitowaning on Manitoulin Island completed the first century of its history in October. The Rev. Charles Crosbie Brough arrived at Manitowaning in October 1838, becoming the first resident Anglican missionary on the Island. Previous to this, however, the Rev. Adam Elliot had visited the Island and done some preliminary work in 1834-5. Mr. Brough remained at Manitowaning until August 1841, when he was succeeded by the Rev. F. A. O'Meara, who did a splendid work among the Indians, and whose Ojibway translations of the New Testament and Prayer Book are used to this day. In 1845 the present Church of St. Paul was built, the oldest existing church in the Diocese of Algoma. It is interesting to note



St. Paul's Church, Manitowaning.

that Mr. Brough's daughter, Frances Mary, born at Manitowaning in 1839, became the wife of the Right Rev. John Philip DuMoulin, Bishop of Niagara.

On Sunday, the 9th October, the Bishop of Algoma dedicated the new Church of St. John the Evangelist at Kagawong on Manitoulin Island. This is a very charming little building, with a delightful view across the lake through the east window. The building was given by Mrs. R. Spiers. Originally a store, it has been entirely remodelled and enlarged by the men of the parish, who gave their labour free. The church owes much to Mr. Montague, a summer

visitor from Ottawa, who took a prominent part in the work, and who gave the altar in memory of his mother.

Meeting of the Rural Deanery of Muskoka

The semi-annual meeting of the Clergy of the Deanery of Muskoka was held in Bracebridge on Wednesday, the 23rd of October. The proceedings opened with a Celebration of the Holy Communion in St. Thomas's Church, the Celebrant being the Rev. E. F. Pinnington, Rector of St. James', Gravenhurst. At 10:15 the Clergy assembled in the church for Mattins followed by a Quiet Hour conducted by Rev. H. T. Collier, Rector of St. Alban's, Hamilton. At 11:45 a business meeting was held in the Memorial Hall.

At three o'clock the members of the Deanery re-assembled in the Hall and a very interesting and instructive lecture was given by Fr. Palmer on the contents of the New Hymn Book. Being an important member of the compilation committee he was able to tell of many of the difficulties in so great an undertaking. Then followed a paper by the Rev. Canon Simpson on "The nature and importance of the Priestly Office". Canon Simpson has spent 33 years in Algoma and is noted for his faithful work in the smaller Missions of the Diocese. Evensong was said in the church, the special preacher being the Rev. H. T. Collier.



BIRMINGHAM'S REPLY TO MR. CHAMBERLAIN'S CRITICS

A splendid instance of a positive reply to a negative statement was to be found at Birmingham recently.

Mr. Chamberlain's critics had chalked up in bold letters on a wall in the city the words "*Chamberlain must go*". Someone with a ready wit waited until after the Prime Minister's visit to Munich before adding the pithy retort: "*He's been*"!



CAPITALISM'S HARVEST

Capitalism is now reaping its own harvest. When I came to this country to make my home, labour was shipped in and treated as industry willed. Low wages, intolerable conditions of work, absence of any security, national nicknames, and all too frequently, arrogant control and ruthless treatment characterized the attitude of those who controlled the purse strings. Capital in the saddle makes a sad story. Labour riding the old mare could not be more ruthless and inhuman. At least labour has human values in view, while capital had only profits. However, it is well to remember that reactions, like a pendulum, head in the direction of extremes. "Whatsoever a man soweth, that shall he also reap" is certainly evident in the industrial and political world in enough places today.

—Bishop Jenkins.

One Hundred Years Ago

L. C. Annual Reports: Frampton. The Rev. Robt. Knight to the Bishop of Montreal, Dr. G. J. Mountain: There were no churches in the district when I was appointed (1836). The church at **West Frampton** has been made fit for Services, which were held fortnightly and, last winter, a week-day Service was held in my house. There are 40 Sunday School Scholars on the books. At **East Frampton** a church is being erected and will probably be ready for performance of Service in the Spring of 1839. In the meantime, Services are held in a private house and, in the afternoon, I proceed 5 miles to **Standon**. Once a quarter I visit **Cranbourne**.

Berthier: The Rev. W. Anderson's Report to the Bishop (6 Aug., 1838). It is two years since I was appointed to the combined missions of William Henry (Sorel) and Berthier. Religion then seemed to be at a low ebb. I have also many natural difficulties, having had to cross the River St. Lawrence to reach Berthier in summer and winter at very imminent peril. In one tour I travel 100 miles visiting 6 stations, in the heart of a very popish country where our people have fallen victims to the emissaries of that religion. They are William Henry (Sorel), Berthier, St. Elizabeth, and Ramsay; Lake Maskinongé; Crail-du-Coq; and Riviere du Loup. Attendance has trebled since I assumed charge. I distributed Bibles, Prayer Books and tracts. The blessing of God upon these efforts is seen in the very visible improvement in the morals of the people and greater reverence for the ordinances of religion. The charge entrusted to me is far too extensive. I have been called to travel 30 miles over the ice when travelling was hazardous, in the Spring, to visit a poor dying woman living in the midst of popists who worried her incessantly to forsake her faith. She had to send all that distance to obtain a Protestant minister. These exertions cause a missionary to feel that he can render very inadequate attention to spiritual wants of the people. (Recommends placing the lower part of the Mission, i.e., Riviere-du-Loup, Crail-du-Coq, and Lake Maskinongé in charge of another missionary.)

St. Andrew's (Ottawa River): The Rev. Wm. Abbott to the Bishop (6 Aug., 1838) reporting visible progress which the discipline and doctrine of the Church are making upon his scattered congregations. He cannot gather together the children in the parish church at St. Andrew's, owing to the distances separating the church from their homes, nor keep up an evening Service, for the same reason. Until the late insurrection, he was able to visit the common schools of the district. Now that Services are held at **Grenville**, at the **Gore** and at **Vaudreuil** (Rev. Mr. Leeds visits this station fortnightly), he is relieved of the duty of attending to these three stations. Bishop Stewart requested him to desist from undertaking this arduous duty. Yet he visited the Gore until Mr. Arnold arrived in the Autumn of 1837. This meant travelling 41 miles. He is thankful to find himself relieved

from these duties which neither his constitution nor circumstances would now allow him to fulfil. The congregation at St. Andrew's numbers 100 to 120.

Philipsburg: The Rev. R. Whitwell reports to the S.P.G. from St. Armand West, 6th Aug., 1838. The troubles of the Rebellion have discouraged the people of Philipsburg from building a church in the village. Since my appointment to St. Armand West I have had the pleasure of seeing three episcopal churches, all of brick,—one 8 miles distant in Vermont, one 8 miles distant in Stanbridge Township and another 12 miles distant in the same township. The congregation in Vermont had been kept together by my labouring among them every other Sunday for several years.

Bedford: The Rev. Robt. P. Balfe to the Bishop, 6 Aug., 1838, reporting Sunday morning Services at Bedford; and evening Services at Stanbridge, Upper-Mills and Lower-Falls, 4 miles west of Bedford, on alternate Sundays. 80 to 150 persons (sometimes more) attend Bedford Services and many seem awakened to the awful importance of religion. One of my most pleasing and consolatory duties is explaining the Catechism to the children of the two Sunday Schools.

Hatley: The Rev. C. Johnston to the Bishop, 4 Aug., 1838, reporting the prosperous state of the mission, the population of which is migratory, many having moved to the Western States of America, and others contemplating this step. Several English families have now settled here. No part of the Canadas holds out greater inducements to emigrants than these townships. Congregation is increasing in numbers. They have built an 82-foot horse shed.

In **Compton** there are 12 English families, some very attentive to religious duties, others are professed unbelievers in a divine revelation. Things are not so satisfactory here as at **Hatley**, yet the Church is as well attended as other denominations; some think that our Services would be generally attended if a resident minister were placed in Compton, but till this is done they will encourage other denominations. I also preach at a school-house in the township of Compton where people are better disposed to the Church than around the village.

Shipton (near Richmond): The Rev. C. B. Fleming to the Sec'y of the S.P.G., 30 Oct., 1838. On 14 Feb., 1830 I joined the Bishop of Quebec (Dr. Stewart) in this village. This mission had not been opened at that time. In spite of a violent ague, I visited Shipton, Melbourne, Windsor, Brompton, Sherbrooke, Lennoxville and Compton during the following months. In August, 1830, the mission of Shipton and Melbourne with adjacent stations in 8 townships was opened and I was licensed to this new mission. I officiated at my church in Shipton and in a large building fitted as a church in **Melbourne**, and elsewhere during the week at 7 stations for 12 months. From 1831 to 1834 the week-day Services were held at Durham 6 miles from my home and at the rear of Kingsey, 17

miles away. In August, 1834, I abandoned the church in Melbourne, a dispute about the occupation of the Melbourne church having arisen. The Dissenters, Universalists and others laid a claim to occupancy.

At this time I undertook to assist the people in **Durham** in raising funds for a church in their flourishing township. After two attempts at burning bricks and after losing two brick kilns—of 37,000 and 57,000—we changed our purpose and have erected it in wood. The exterior of this church is now finished. The contract for the interior is about to be given out. Now Sunday afternoon Services are held at a settlement in the rear of Melbourne (in a school-house) and at Durham alternately. Much credit is due to Mr. and Mrs. Tait, respectable people of Shipton, for their exertions in establishing two Sunday Schools. In 1835 Mr. William S. Wales of Shipton bequeathed the handsome sum of £100 to the church in that place. With this sum a Communion Service has been purchased and the church painted, making it one of the prettiest buildings in the township.

Louiseville and Lingwick: The Rev. A. Balfour to the Bishop, 4th August, 1838, reporting his journeyings: From Quebec to **Riviere du Loup** (en haut) where, after Mr. Driscoll's death, Mr. Anderson of Sorel has zealously cared for the members of the church, consisting of 25 devoted adults. At **Lake Maskinongé** the Catechist Mr. Benson, who is schoolmaster, is trusty and zealous. He then went to Kingston to rescue his family who were near Navy Island during the Rebellion and returned to Prescott. Thence to Williamsburg where he preached for Mr. Lindsay, and on to Cornwall where he lived with Mr. Archbold, "a primitive servant of Christ". Thence to the Townships of Bury (Robinson) and of Lingwick (Victoria) where he had Services for the settlements of the Land Company, in which there are 200 inhabitants, visited occasionally by Mr. Taylor of Eaton (Cookshire); and where S. Yarwood Esq., agent of the Land Company, reads Services and superintends a Sunday School. (S.P.G. Report for 1838.)

Toronto, St. James' Church Fire: The Archdeacon of York to the Bishop of the Diocese, Toronto, 15th Jan., 1839. He recounts the burning of St. James' Church and suggests that the Bishop "recommend a collection in all the churches of the Diocese towards our relief". (Ontario Archives, Strachan Papers.) A pamphlet was published "Address and Report of the Venerable the Archdeacon of York, together with proceedings of a meeting of pew-holders and persons interested in St. James' Church, held in the City Hall, January 9th, 1839" and also "The Report of the Committee appointed by the Congregation of St. James' Church on 9th January" (Copies in Toronto Public Library).

The Archdeacon of York wrote to Mr. R. Stanton on January 15th, 1839, claiming £5000 insurance from the Phoenix office. (Strachan Papers. See also Memorandum of Collections in aid of rebuilding St. James' Church.) Note: The church which was destroyed by fire on the Feast of Epiphany 1839 (Jan. 6th) was the

third church built on the site. The first St. James', built in 1807, was so greatly altered in 1818 as to be virtually a new church. The third was built in 1832-33. The fourth was built in 1839 and it in turn was destroyed by fire 10 years later. The present St. James' is therefore the 5th church and was built 1850-53. (Notes by the late Professor A. H. Young.)

THEOLOGY

"Theology" is definitely a magazine for the clergy and of all such magazines is one of the most outstanding. It is published by the S.P.C.K. and that is a guarantee of the character of its scholarship and theological views. For 1939 exceptionally prominent writers have promised articles. It costs only \$3.00 per year in Canada. Order through the G.B.R.E.

THE LIFE OF CHRIST BY HALL CAINE

When Hall Caine died in 1931 it was known to many that he had for many years been accumulating material for a life of Christ, though he would never consent to publication on the ground that no man could lay down his pen and claim to have completed the life of Christ.

The work of editing the vast amount of manuscript that he left on the subject, was carried out by his two sons and was done as a labour of love.

In a short review it is quite impossible to give any comprehensive view of a book that runs to more than 1300 pages. Suffice to say that he writes as a believer and is always reverent, even if many of his views cannot be reconciled with the statements made in the Creeds of Catholic Christendom. His attitude toward Christ is well illustrated in one brief quotation. "He is still the purest and most sublime expression of the soul of God". That being so, we are not surprised that he rules out the Virgin Birth, and the physical Resurrection, and that he can see no sense in the "Nature Miracles". He does not think that our Lord founded any Church or instituted any Sacraments.

Dr. Maurice Relton, in a review of the book that appeared in the Church Times, concluded his article with this paragraph.

"There may have been some excuse for Renan whose literary skill and charm won for his work as a fiction writer's Life of Christ, a recognition which none of his successors, invading the same field, can ever hope to achieve. The half-baked ideas on the Christian religion amongst so many of our literary contemporaries, however interesting to themselves, merely amuse the trained theologian, but are a stumbling-block to the ignorant and foolish man in the street."

**ORDER YOUR
LANTERN SLIDES NOW
FOR LENT
G. B. R. E.**

Comments Original and Otherwise

(Continued from page 4)

MEETING UNJUST CRITICISM

Here is the advice of Stanley Jones in his book "Victorious Living".

"First of all breathe a prayer for your critic and for yourself. It is harder to hate a man after you have prayed for him. After you have asked God to bless him, it is harder for you to curse him. Prayer pulls out the sting of resentment. And don't think that Satan can cast out Satan, that you by acting like the Devil, can get the Devil out of people."

Sound advice that, is it not?

DIRTY PUBLICATIONS

Every decent citizen in Canada has a vital interest in the present agitation to have an immediate stop put to the importation of indecent magazines from whatever source they come. Such action would impose no hardship upon anybody save upon those who profit by their sale—and no one will be disposed to worry about them. We owe it to the youth of the country, and to our own sense of decency, and clean living, that we should get rid of these pestiferous publications.

ON PAYING CITY ALDERMEN

A number of Englishmen touring in Canada, on arriving at Montreal, expressed surprise when they were told that in Canadian cities it was the custom to pay Aldermen for their services. The incident is discussed editorially in the Montreal Star. After outlining the duties of a Montreal Alderman, the writer of the editorial becomes a bit sarcastic and delivers himself as follows:

"Yes, indeed, our aldermen work valiantly, even during the hot weather. They have been known to sacrifice themselves upon the altar of stern duty to the extent of travelling in state to neighbouring American cities in the drenching heat of the summer months to find out why it is that our administration of parks and playgrounds costs more and gives us less than theirs do. And they have most heroically, while away on such duties, allowed themselves to be entertained at banquets and have suffered various other elaborate entertainments and diversions with well assumed complacency. Surely all this is worthy of consideration in the form of a modest honorarium each monthly payday? Yes, indeed, our aldermen earn their pay, and we cannot accept the quiet hint from the Old Country that they ought to sit—or stand—and serve the city for nothing but the citizens' grateful thanks."

AS I SEE IT

Recently I received a marked copy of a paper called The Christian Advance. It styles itself an Independent Journal of Religion, but is evidently published in the interest of The United Church. The section marked had the heading quoted above, and was a column supplied regularly from the pen of a writer who used the pen name "Roman Collar". The Editor assumes no responsibility for what Roman Collar writes.

That is a wise precaution for Roman Collar can give birth to some quite picturesque language.

In this particular article Roman Collar tells us that first the radio and then the newspapers shouted across Canada on June 16th that Mr. Hepburn, Ontario Premier, had torn into the United Church, and that Mr. Justice Fisher had rebuked that same organization regarding the Kent Estate in the city of London.

What makes the first item specially interesting is the fact that Mr. Hepburn says that he is a member of the United Church and Roman Collar thinks there may be those who recognize that fact rather sorrowfully, and Mr. Hepburn himself admits that probably some of his fellow members think that he will go to hell for his condemnation of his Church. "It is possible," says Roman Collar, "though we sincerely hope not, that hell will be the portion of this distinguished son of the Province, but I cannot imagine *prima facie*, the speech he made a sufficiently just provocation for such a sentence." He then goes on to point out that the people whom Mr. Hepburn had in mind were the "parlour socialists" and "arm chair theorists", the men who talked a great deal on a basis of very scant knowledge. And Roman Collar thinks that Mr. Hepburn had good ground for his complaint. He says he could name half a dozen of his fellow ministers who have bent over backwards in trying to be straight in regard to social questions, and so have lost their perspective as ministers of the Gospel.

Then Roman Collar turns his attention to the court action in regard to which the learned Judge made the following statement.

"Having considered this appeal on its legal merits, I cannot part with it without expressing regret that it was found necessary for a great Christian organization to engage this estate in litigation. If this litigation is to continue, thousands of dollars will be expended which would otherwise be spared to missions as desired by this generous and well-meaning action."

The action of course is an outcome of the question of the identity of the Presbyterian Church of Canada. Is that identity merged in the United Church, or is it the continuing Presbyterian Church of today. Roman Collar evidently thinks that in view of the fact that the United Church absorbed such a large percentage of the Canadian Presbyterians at the time of union, it ought to make a point of acting generously to the remnant. I cannot help wondering whether the decision to institute court proceeding was fathered by a clerical or lay contingent. I have my own ideas on that subject but I will keep them to myself.

(Continued on page 20)



HARD ON THE PREACHERS

On the notice board of St. Andrew's Church, Litherland, Liverpool, a notice about the November preachers reads as follows:

"UNKIND ADULTS"

The Lord Bishop of Warrington,
The Archdeacon of Saskatoon,
The Archdeacon of Liverpool.

THE PARISH COMMUNION

- "Liturgy and Society" by A. G. Hebert. Faber and Faber.
 "The Parish Communion" ed. by A. G. Hebert. S.P.C.K.
 "The Sacraments and the Church" by H. de Candole. Mowbray.
 "The Church's Offering" by H. de Candole. Mowbray.
 "Liturgy and the Parish". Published for the Alcuin Club by Mowbray.

The books listed above are not all new; yet they merit a notice in the "Church Messenger" because of the importance of the point of view which they have in common. The practical result which would follow from reading them would be the instituting of a "Parish Communion", a Service of the Holy Communion at nine or half-past nine in the morning, designed to focus the whole worship of the parish, to bring together the faithful as a family. This may seem to be a small matter, merely the insertion of an extra Service in the Sunday programme, but if that were the only result, the aim of these books would not be achieved. The Parish Communion must become in the life of the parish what no one Service is at present, the centre of the life of the parish, the supreme expression of the corporate faith, or it is not a Parish Communion in the sense of the term used in these books.

Behind this practical expression is a whole group of ideas which may be summarized under two heads. First, the writers are all agreed that the Christian life is a corporate life, not a private matter. Only when the believer is knit into the fabric of the Church, made a living part of that organic whole, the Body of Christ, is his Christian life effective. Secondly, that corporate life is essentially a life of worship. In the Eucharist, the great Christian Service, the Christian life is manifest at its highest. The Eucharist "is at once the symbol and the instrument of God the Father revealed in Jesus Christ, ever active in the world through His Holy Spirit in the Church He has created for Himself". So, to know what the Church is witnessing to, you must go, not to the lives of individual Christians, nor to the systems of teaching of Christian theologians, but to the parish church and the liturgy performed there.

Every priest of the Church should read "Liturgy and Society" by A. G. Hebert. It is an inspiring book, shedding light on many subjects. In "The Sacraments and the Church" Mr. de Candole works out the same theme on a less ambitious scale. "The Parish Communion" is a book of essays, dealing with the theory and practical problems involved in the title. Like all such books, the essays are of unequal value, yet enough are really important to justify the publication of the book. "The Church's Sacrifice" is a devotional commentary on the Holy Communion, showing beautifully the corporate nature of our worship. "Liturgy in the Parish" is a book of essays by members of the Alcuin Club, especially valuable because they emphasize that loyalty to the Prayer Book, that we, with our lawless individualism in changing Church

Services, need to learn more of. Any one of these books will repay careful reading.

—Howard Clark.



Comments Original and Otherwise

(Continued from page 19)

PEACE ITSELF IS THE VICTORY

Much has been said and written concerning the result of the Munich Conference. Here is one opinion which even at this late date, I think is worth quoting. Mr. Floyd S. Chambers, who was at Godesbury and Munich at the time, and who later visited England, writes that the predominant view among thinking Englishmen is—"that a great victory has been won, not by Germany, not by England, not by dictatorship and not by democracy, but by the peace-loving people of the world."

"Peace itself is the victory. Peace provides an opportunity for the solution of many problems."

And with that I would couple this extract from a speech by Mr. Joseph Kennedy, United States Ambassador, at a Trafalgar Day dinner in London.

"It long has been a theory of mine that it is unproductive for both democratic and dictatorial countries to widen the division now existing between them by emphasizing their differences which are self-apparent.

"Instead of hammering away at what are regarded as irreconcilables, they could advantageously bend their energies towards solving their common problems by an attempt to re-establish good relations on a world basis.

"There is simply no sense, common or otherwise, in letting these differences grow into unrelenting antagonisms. After all, we have to live together in the same world, whether we like it or not."

THAT DOCTRINAL REPORT

On three separate occasions I have attempted to write a review of this report and each time what I managed to produce found its way into the waste paper receptacle. I was contemplating a fourth effort when I came across a letter in the Church Times on the subject. The writer of this letter began by quoting Marcus Aurelius as saying that our anger and impatience were often more mischievous than the things about which we were angry and impatient. Then he went on:

"I venture to say that the spate of protests, denunciations, and panicky letters is doing fifty times more harm to the Church than the Doctrinal Report by itself could ever do. Hundreds of Churchpeople are being disturbed and upset, and perhaps really unsettled in their religious allegiance, not by the Report, which they would never have thought of reading, but by the things that are being said about it; and hundreds outside the Church are feeling more than ever justified in staying outside by seeing the advertisements of our quarrels."

That decided me not to add to "the spate of protests". There will not be any fourth effort.

Broadcast

From the many letters received it is evident that our Services over the Radio are much appreciated. We are apparently speaking to people in B.C., the N.W. Territories and Saskatchewan, as well as our own people in Alberta. The Rector thanks all who so kindly acknowledge the enjoyment and help the services bring. It is a great encouragement to us all.

W.A. Life Members

At the last monthly meeting, Mrs. C. E. Sutherland and Mrs. Gutteridge were presented with Diocesan Life Memberships from the Parish W.A. We are glad these two members were so honored. Their work has been most valuable.

Women's Guild

The Guild, amongst other things, very kindly voted the cost of the year's broadcasting from their funds. This missionary-mindedness is warmly commended.

Church Messenger subscriptions now due.

ST. MARK'S

THE REV. C. STOREY

NEW YEAR—NEW HOPE.

Self-sacrifice and hard thinking ensures Hope and Courage for the New Year. To have a faith that works means to start 1939 with new hope and with new courage. Will you give it a trial and seek that divine guidance and strength which He is so ready to give? Jesus said, "I am the way. I am come that they might have life and have it to the full." It is still profoundly true that they who wait upon the Lord shall renew their strength . . . and shall find a faith that works.

I will go back to my home and look on the way-side flowers,
And hear from the wayside cabins the kind old hymns again,
Where Christ holds out His arms in the quiet evening hours,
And the light of chapel porches broods on the peaceful lane,
And there I shall hear men praying the deep old prayers,
And there I shall see, once more, the fond old faith confessed,
And the strange old light on their faces who hear as a blind man hears—
"Come unto me, ye weary, and I will give you rest."—A. Noyes.

The Dramatic Society produced the play "Here Comes the Prince," on the 9th and 10th of December in the Parish Hall. Good crowds attended each evening and all voiced that it was a splendid play. A third performance will be played about the second week of January. The date to be announced later.

The Christmas Bazaar held by the W.A. in the Parish Hall was well attended and was a financial success. All obligations for 1938 have been met and still better and brighter prospects are envisaged for 1939.

The Sunday School under the able leadership of Mr. E. Hayden held their Christmas Tree on Monday, December 26th, and was pronounced a

huge success. Thanks are due to the teachers for the way the party was handled.

The Christmas Services, despite inclement weather, were well attended and great credit is due the choir under the leadership of Mr. O. Kendrick for the splendid rendering of the carols.

The vicar wishes to thank the executives and members of each organization for their splendid co-operation during 1938 and wishes each one and all a Bright and Prosperous New Year.

Church Messenger subscriptions now due.

ST. MARY'S

THE REV. C. STOREY

The Vestry in conjunction with the W.A. and A.Y.P.A. have renovated the parish hall and rebuilt the stage. There is now a remarkable transformation to be seen and everything there is now bright and cosy. Great credit is due to Mr. James Gee and his son Stanley for removing the centre post and rebuilding the stage, also the members of the A.Y.P.A. who turned out to assist. Thanks all!

We are greatly indebted to the W.A. for their financial assistance and their splendid co-operation during 1938 both spiritually and materially. Two new life members were duly instituted in the past year. Mrs. Orriss and Mrs. H. Jones. A splendid token of appreciation to their years of service in the organization's work.

Grateful appreciation to the choir under the leadership of Mr. H. Jones for their singing in making the services helpful and dignified.

The A.Y.P.A. has now a very large membership and great credit is due to the executive for their efficient work in arranging the programmes for each meeting.

The Sunday School held their Christmas Party, December 18th, and it was agreed by all the scholars that it was a wonderful party. To all the teachers who helped in this work and Mrs. Issecox who so kindly dressed the dolls. Thanks!

The vicar thanks all the officers, members and parishioners for their unfailing devotion and co-operation during the past year and wishes all a Bright and Prosperous New Year.

It is hoped in the near future that a new church will be built and for this reason a building fund is now opened. Anyone wishing to subscribe can send their donations either to the vicar or Mr. D. Harper, 6425 Ada Blvd. and Mr. H. Cuff, 12210 65th St.

Church Messenger subscriptions now due.

ST. FAITH'S

THE REV. C. F. A. CLOUGH

I should like to thank everyone for their kind Christmas offering, and also those who gave flowers and their time to decorate the church so beautifully.

The Annual Bazaar was a great success and much credit is due to the President and members for their untiring efforts.

The Annual Meeting of the W.A. was held during the past month. The report as presented by the officers of the various departments bore evidence of the loyal co-operation of the members during the year. The Rector thanked the officers and members for their steadfast work.

Officers elected for 1939: Vice-President, Mrs. W. Miller; Secretary, Mrs. E. Currey; Treasurer, Mrs.

CHURCH MESSENGER

L. Roberts; Junior Superintendents, Mrs. Carrington and Mrs. Kemp; Little Helpers', Mrs. H. Parlse; Dorcas, Mrs. Waters and Mrs. Hargreaves; Fancy Work, Mrs. Hooten; U.T.O., Mrs. H. White; E.C.D., Mrs. Potter, Sr.; Living Message, Mrs. Bendle; Prayer Partner, Mrs. G. W. White.

The offices of President and Girls' Secretary we hope will be filled at the next meeting.

The Organist

Mr. R. Moss, we regret deeply, has had to resign. For many years he has given of his time and talents to the Glory of God. We are glad to know that we shall still have him and his wife as worshippers with us. The whole congregation join with us in thanking Mr. Moss for all he has done for the Choir and the musical portion of Divine Service.

Scouts

The Father and Son Banquet was a very enjoyable affair. One of many toasts was given to the assistant scout master, Charles Lashbrook, who is honoring the Troop by being the sole representative of the Canadian Scouts at the Jamboree in Australia.

Social Service

We take this opportunity of thanking all those individuals and organizations who so kindly sent Christmas hampers to our poor and needy.

New Year Message

Look back—Be thankful.

Look Forward—Take courage.

Look up—Be hopeful.

Look back—There we may see our failings; there we may discern the causes of our failings, and recalling that the Saints (the greatest) have at one time been failures, on the stepping stones we shall rise to higher things. But Be Thankful for the many Blessings received.

Look forward—Take courage. In spite of the failures and disappointments of the past there has been something to encourage us. Many of our people have suffered through illness and lack of employment. To them we would say there has been shown an increasing disposition to bear one another's burdens. The spirit to live and let live is growing. Let us look forward to the day when true Christian fellowship shall permeate both Church and State.

Look Up—Above all let us be hopeful as we enter the New Year. We can see the failings of poor humanity, and the inconsistencies in our society. We are very conscious of the sufferings and sorrows of many around us and we need a Guide—look up to Him who took the form of man, that we might live and have life more abundantly. Therefore as we step into the New Year let us look unto Jesus the author and giver of our Faith. I wish you every blessing throughout the year 1939.

Church Messenger subscriptions now due.

ST. STEPHEN'S

THE REV. J. C. MATTHEWS

Sunday Services—8 a.m., 11 a.m., 7.30 p.m.

Sunday School, 10 a.m.

Weekday Services—Monday, Wednesday, Thursday, Saturday, 8 a.m.

St. Hilda's Guild—Friday, 7 p.m.

Men's Guild—Fourth Wednesday, 8.30 p.m.

Preparation for Holy Communion—Saturday, 7.30 p.m.

Please notice that Mrs. Shropshire, 10855 93rd Street is Magazine Secretary this year.

We had two sermons from Dr. Rowe in Advent and one from Canon Reynolds. It was a great pleasure to welcome both to St. Stephen's.

The Christmas Services showed an increased attendance over last year. The Sunday School Christmas Tree was put off on account of the cold weather and is to be on Saturday, January 7th.

The Sunday School Bazaar, held on December 3rd, was a great success. Members of St. Hilda's Guild helped to make the stalls look very attractive.

Mrs. Swallow opened the Bazaar in a well chosen speech, at the close of which she was presented with a bouquet of flowers by little Gracie Holloway. All the money which resulted from the Bazaar was handed over to the Sunday School Treasurer. The Superintendent wishes to thank all those who so kindly donated needlework and home cooking.

The Sunday School needs two new teachers. Here is a chance to offer service in the New Year.

The Willing Workers Annual Meeting was held last month. Excellent reports were presented. The W.W. has given most valuable help during the past year—paying all the Rectory taxes beside donating \$50.00 towards the Apportionment.

Officers for 1939 are as follows: Hon. President, Mrs. Matthews; President, Mrs. Pridmore; Vice-President, Mrs. Horton, Sr.; Secretary, Mrs. Dixon; Treasurer, Mrs. J. Watson; Dorcas, Mrs. Walsh and Mrs. Findlay; Tea Conveners, Mrs. Forbes and Mrs. Sharpe; Magazine, Mrs. Shropshire.

ST. MATTHEWS

THE REV. J. C. MATTHEWS

The Annual Meeting of the W.A. was held December 15th. Rev. J. C. Matthews opened the meeting. Satisfactory reports were given by the Treasurer and the Secretary.

Officers elected: Hon. Presidents, Mrs. H. Taylor and Mrs. T. Whiting; President, Mrs. H. Sanders; Vice-President, Mrs. E. M. Cliff; Secretary, Mrs. A. Poulson; Treasurer, Mrs. W. Crumb; Dorcas, Mrs. J. Thompson; Little Helpers, Mrs. G. Dykes; E.C.D., Mrs. Delaney; Social Service, Mrs. Delaney.

A White Gift service was held by the Sunday School children Sunday before Christmas.

ST. PAUL'S

THE REV. G. SCHULTZ

On Sunday, December 27th, St. Paul's was filled to capacity when at a simple but very impressive service thirteen candidates were presented to the Bishop for confirmation. Those confirmed were: Barbara Millbank Tolchard, Patience May Johnson, Vera Dorothy Griffiths, Lucie Mary Dallamore, Kathleen Carmen De Van Clift, William Murray Keating, Robert Kerr Williams, John Hugh Dallamore, Ethel Maud St. Laurent, Laurence Valmore St. Laurent, Isabel Madelaine Johnson, Beatrice Elizabeth Bowie, Winnifred Irene Dale.

On the following Sunday those newly confirmed partook of their first communion.

Christmas day services were well attended, the

CHURCH MESSENGER

church being filled at the morning Communion service.

St. Paul's Sunday School held its annual concert and Christmas Tree on the evening of December 21st. The Parish Hall was packed with enthusiastic children and parents and the program showed that there is no lack of local talent. Great credit is due to the Superintendent and teachers for this entertainment. Following the program refreshments were served and St. Nicholas sent one of his assistants to add to the pleasure of the girls and boys.

On December 6th the Sunday School teachers held a business meeting and appointed officers for the coming year. Those appointed were: Superintendent, Miss Alice Young; Secretary, Miss M. Cottle; Treasurer, Miss Marjorie Johnson.

The W.A. held their annual bazaar and tea in the new parish hall on November 30th. The bazaar was opened by Mrs. Reid and was a very successful affair. This was followed in the evening by a supper at which some eighty people were present. Just previous to the supper the Parish Hall was formally opened by Bishop Burgett with a short service of prayer. We were much inspired by the Bishop's address on this occasion and feel that with the advent of the hall the parish will be able to accomplish some really worth while work among the young people.

A Scout Troop has been recently organized at St. Paul's with Mr. Bennett as Scoutmaster. Meetings are held every Thursday evening in the Parish Hall and all boys interested are asked to turn out.

ST. PETER'S

THE REV. S. F. TACKABERRY

Parochial Annual Meeting, Monday, January 9th, at 8.00 o'clock.

W.A. Annual Meeting, Monday, January 16th, at 2.45 p.m.

Evening Branch W.A. (Young Women), 2nd and 4th Fridays, at 8.00 p.m.

C.B.L., Tuesdays at 6.30 p.m.

Junior W.A., 1st and 3rd Thursdays, at 4.15 p.m.

A.Y.P.A., all Mondays (except vestry night), at 8.00 p.m.

The church was more than usually lovely this Christmas. For years Miss Amy Giles has sent a large box of holly, ivy and cedar, and this year Mr. and Mrs. Frank Yeates began to do the same. These gifts are greatly appreciated by St. Peter's people, including the children. Every Christmas increases the number of letters received from former parishioners who remember this church warmly. Their greetings are heartily welcomed.

Four services were held in the church on Christmas Day, including the Children's service. The Christmas music was excellent. All services were well attended except the Carol service in the evening.

Around the Giving Christmas Tree were heaped high well over one hundred gifts from the younger members of the parish. It was their contribution to Diocesan Social Service. The dedication of these gifts was an important moment to the givers.

Our very best thanks go to the A.Y.P.A. for their interest in Christmas cheer.

The sleighing party of the Senior School as well as the Junior School party, have been postponed because of the severe cold.

Church Messenger subscriptions now due.

ST. LUKE'S

THE REV. W. H. HATFIELD

On Sunday, December 11th, a special 11 o'clock Choral Communion was held in the church with his Lordship the Bishop of Edmonton present. There was a full choir present, including the Junior Choir in their scarlet and white robes. During the service, Gerry Stevens, on behalf of the Boys' and Girls' Bible Classes and Peggy Smith on behalf of the Luketa Girls, walked to the Altar rails, and in a few well chosen words, asked His Lordship to accept the Life Certificate from the Bible Classes and the gold pin from the Luketa Girls, and present it to Mrs. W. H. Hatfield, as a token of their love and esteem, for all the work done by her for the Bible Classes and as Leader of the Luketa Girls. The Bishop then read the Service for Life Members and pinned on the badge, and while still kneeling, the Junior Choir sang very impressively, Hymn 291. O Master, let met walk with Thee. Later in the Bishop's address, he laid stress, on the valuable work that was being done in the Bible Classes, and wished more would take up this work. It is a great work for the Master and calls for much sacrifice in preparation and prayer. He felt there was no greater work in the Church than this, especially among the young people, although all the work done in the Church is specially needed in these trying days. He spoke on the value of other phases of work Mrs. Hatfield had done during the past 10 years, as organist and various duties of a clergyman's wife, beside her home ties. He congratulated the young people on the active part of the mission work of the Church they had taken and was very pleased to see so many young people present at such a service. This he said was a strong support of the Church and asked for more prayer and help to carry on the work of the Master.

We ask not that our Service

Or great or small may be

If only thou wilt own it

Dear Lord as unto Thee.

The Annual Meeting of the W.A. was held on December 15th in the Parish Hall with the President, Mrs. A. Wells, in the chair. Various reports on the year's work were read, which showed all obligations had been met and a slight balance in hand.

The following officers were elected for 1939: Honorary President, Mrs. S. Blitch; President, Mrs. W. H. Hatfield; Vice-President, Mrs. O. Holden; Secretary, Mrs. W. H. Barker; Treasurer, Mrs. T. Journeau; Luketa Girls, Mrs. W. H. Hatfield; Intermediate Girls, Mrs. E. Ritchie; J.W.A., Mrs. W. Coghill; Little Helpers, Mrs. F. Coles; Dorcas, Mrs. A. Frampton; Living Message, Mrs. J. Fazackerley; E.C.D. and U.T.O., Mrs. A. Wills; Prayer Partner, Mrs. F. Beeby.

The next business meeting on January 12th, when a cordial invitation is extended to any new member who wishes to join.

Church Messenger subscriptions now due.

The Rural Deanery of Vermilion

CLANDONALD, LANDONVILLE, IRWINVILLE

THE REV. S. FAULKS

The Wellsdale (Clandonald) W.A. held a splendid bazaar recently, and concluded the day's business with a well augmented treasury. The Girls' Branch (Senior) made a nice contribution to this bazaar; and in addition to this work packed a useful bale for a needy family in the parish.

Mr. and Mrs. Ross McKenzie and son Jack, recently removed from here to reside for the time being at Wetaskiwin. Every good wish goes with them for their well being and happiness there.

For the Landonville Church, the first marriage ceremony took place there recently, when Betty Dorey was the bride of Colin West. Many friends and relatives were present to give the young couple a happy send off.

Children of the Landonville parish were responsible for the sum of \$5.70. This money was collected for missions and has been designated for Chinese work.

In spite of the severe weather on Christmas Day, services were very well attended, even if some digging through snowbanks was necessary before those driving cars were able to arrive.

The Irwinville W.A. have had some bad weather to contend with lately, as W.A. day has been the occasion for much snow and wind. So happy wishes for the New Year to them will include a special thought for the weather.

Recently there passed to her rest, one of the faithful, Mrs. McLaughlin, a well loved resident of the district.

Friends and neighbors of Mr. and Mrs. Howard McLaughlin rejoice with them in that a son has been born to them.

Special greetings and best wishes from us all to all friends and fellow Christians, and readers, for a very blessed New Year.

Church Messenger subscriptions now due.

KITSCOTY

During the vacancy in the Incumbency of this Mission, services have been held fortnightly by the Rural Dean. Christmas services being held on December 20th and 21st.

At Blackfoot a Children's Service was held on the afternoon of Tuesday, followed by a service for adults in the evening, both services were well attended, at this point a splendid work amongst the children is being carried on by Mrs. Templeman and her assistants.

On St. Thomas Day, there was a celebration of the Holy Communion at 10 a.m., followed by Holy Baptism, following which, by the kindness of Mr. E. Sharpe, the Rural Dean was motored to Golden Valley, the journey having to be made via Lloydminster, owing to drifted roads, at this point some thirty people were present and 16 made their Christmas Communion, here also Baptism was administered to the infant daughter of Mr. D. Sharpe. Then came the return journey to Kitscoty, and Evening Service there, with every seat in the little church occupied. Notice of the Annual Meeting of Parishioners was given for January 11th, the date for the next visit of the Rural Dean.

VERMILION

THE REV. W. LEVERSEDGE

The Church of St. Saviour's has been enriched by the gift of beautifully bound copies of a Desk Prayer Book and an Altar Service Book, in memory of the late Mrs. A. Eason, one of the pioneer members of the parish, by relatives in London, England.

In spite of snow and high winds, the number of those making a communion at one or other of the Christmas celebrations increased by eighteen over the previous year.

The members of the "Happy Hour Group" held a most successful Tea and Sale of Needlework on December 1st, and as a result were able to make a substantial donation to the Church-Wardens for the Parochial Budget. We are grateful.

Church Messenger subscriptions now due.

Rural Deanery of Wetaskiwin

LEDUC

THE REV. A. ELLIOTT

Many important functions took place during December of interest to our church people. We would like especially to mention the W. A. Annual Sale of Work and Tea which met this year with more than its usual success. Mr. and Mrs. Moss kindly lent their house. The weather was excellent and a fine spirit prevailed. All were gratified at the result.

The Christmas Services were well attended, particularly the Midnight Service of Holy Communion. We were glad to see that practically all our Communicants came to one or other of the services. We are indebted to Mrs. Roach and other ladies for the church decorations which added so much to the spirit of Christmas.

The Sunday School Christmas Tree and Treat was held on Friday, 16th December—earlier to avoid too many good things taking place in one week. It was a very happy little party and we congratulate and thank the teachers and all others who in any way contributed.

The A.Y.P.A. has been meeting each week on Mondays and is maintaining an interesting programme. Some members have attended the Diocesan Council Meetings and the Branch appreciated their invitation to a Social of the All Saints' Branch which all enjoyed.

The new hymn books are now in use in St. Paul's, Leduc.

MILLET

THE REV. A. ELLIOTT

Thanks to a gift from the Sunday School, the new hymn books will be in use at St. John's on New Year's Day.

A very flourishing A.Y.P.A. is in evidence in Millet. The Branch is being well managed and is being well supported by its members. A Young People's Service is held each Second Sunday and it is good to see so many attend. Will those who so far have not come please note that this is a regular service and is specially intended for Young People.

CHURCH MESSENGER

We would again like to thank Mrs. Frank Dixon and Miss Molly Moore for their care of St. John's Sunday School. The teachers come each Sunday—not just when it is convenient to them—prepared with a lesson. Now, parents! will you do your part, see that your children come punctually and regularly and interest yourselves in what your children are learning?

Owing to the weather, the service on Christmas morning was not so well attended as usual. Very few of our country friends were able to come. We missed them and we are sure they meant to come and are sorry to have missed the service.

Was the St. John's W.A. Bazaar a success? Ask anyone who was there. Ask the treasurer. Ask the members. We are very grateful to the president, Mrs. Heslop, and all members and others who helped by their work and efforts. Thanks to this and the Chicken Supper, arranged by the W.A. in November, we have every possibility of keeping all church accounts on the right side at 31st December.

* * * * *

We take this opportunity of thanking those who at any time acted as organist during the past year; especially we would like to thank Mrs. N. Wilkinson at Leduc, and Miss Phyllis Bear at St. John's, Millet, for their very faithful and valuable assistance. We do not know what we would have done without them.

A very Happy New Year to you all.

Church Messenger subscriptions now due.

ST. DUNSTAN'S, BITTERN LAKE

THE REV. A. WALLIS

Notwithstanding rather stormy weather a good congregation turned out to the service Christmas Day, and everyone enjoyed the hearty, joyous service.

On December 8th the W.A. held their Annual Meeting at the home of Mrs. G. J. Baker. The Rev. Mr. Wallis and Mrs. Wallis were present. Mr. Wallis taking the chair during the election of officers. Satisfactory reports were submitted by the Secretary-Treasurer and the Dorcas Secretary, all obligations being met in full. All officers were unanimously re-elected, with the exception of Vice-President. This office had become vacant through the recent departure of Mrs. Cole for England and Mrs. Butcher is the new Vice-President. After the meeting adjourned a social half-hour was spent over the tea cups.

Church Messenger subscriptions now due.

CAMROSE

THE REV. A. WALLIS

W.A.

On 3rd December we held our Annual Sale of Work, Home Cooking and served Tea. Many people came, and everyone was well satisfied with results.

To everyone for the New Year—

“Another year is dawning while we pray for you.
Thoughts which mere words could ne'er express
Find utterance in prayer. So thus today
God heareth, as I ask that He would bless thee
richly,

As He comprehends thy need.”

A magazine article says that “Two thousand years have gone by since Love was made form and

walked in our midst. And yet we have not learned to love.” God bless us all, and may we learn the priceless truth that Love conquers when everything else fails, and “underneath are the Everlasting Arms.”

A.Y.P.A.

The A.Y.P.A. has had some very fine meetings and the young people are keenly interested. Many thanks to Mr. W. F. Grafton for showing pictures of educational lines; to Ann Richardson and Mrs. Fuller for helping on the Literary Evening, and to Mrs. Colbert for letting us have her home for a Social. Glad to say all meetings were well attended.

Sunday School

Sunday, 18th December, was White Gift Sunday when members of the A.Y.P.A. took the whole service. One lady said it was “an inspiration,” and there is something splendid in hearing the Glad Tidings from young people. Our president, Jack Richardson, spoke to us about David Livingstone, the man who gave everything and himself, that the people of Africa might receive the greatest Gift of all—a knowledge of God's redeeming love through Christ Jesus. We were glad to have parents present.

The Christmas Tree on the Tuesday was lots of fun. Grown-ups came, and entered into the spirit of everything as never before. There was a gift on the tree for Mrs. Colbert, “In sincere appreciation of her services as organist.” For our Rector and Mrs. Wallis, a gift from the W.A. and several from friends, and the children were delighted.

Thank you, Santa, for coming.

Christmas Day

Holy Communion Service at 10 a.m. That “secret place of the Most High” where we may take everything and leave it at the Feet of Jesus; where we hear His kindly “Come unto Me.”

And just here may we pay tribute to the faithfulness of parents who are helping and encouraging the young communicants to come so regularly. It helps our Rector more than they perhaps realize.

The evening Carol Service was lovely.

In Memoriam

Mrs. Charlotte Lear. (12th January, 1937)
“To stand with untired feet upon some radiant shore,

Facing a rose of dawn to greet a Soul, new born,
Hearing a Voice far up those glittering heights,
A welcoming Voice that cries “Beloved, it is morn’.”

Rural Deanery of Wainwright

ST. MARGARET'S, BATTLE HEIGHTS

THE REV. P. A. RICKARD

W.A.

The Annual Meeting was held on December 14th at the home of the President with a full attendance of members. The reports presented showed a very successful year.

Elections for officers for the coming year, resulted in the same ones being returned. President,

Mrs. Bacon; Vice-President, Mrs. Shaw; Secretary, Mrs. G. Batchelor; Treasurer, Miss Bacon; Dorcas Secretary, Mrs. Tindall; Educ. Secretary, Mrs. Laycock; Executive, Mrs. H. Adams.

Plans were made and a delegate nominated for the Annual Convention.

We are glad to hear of Miss Joy Adams' return from hospital, and wish her a speedy recovery.

Our Christmas Service and Holy Communion will be held on Sunday, January 1st. Congregational Meeting will be held in the School on Tuesday, January 17th.

Church Messenger subscriptions now due.

ST. THOMAS', WAINWRIGHT

REV. P. A. RICKARD

The W.A. held a very successful bazaar on November 26th.

The Annual Meeting of the W.A. was held at the home of Mrs. Middlemas on December 6th. All reports showed a great deal of work had been accomplished during the year. The officers elected for 1939 were: President, Mrs. A. Adams; Vice-President, Mrs. C. Alexander; Secretary-Treasurer, Mrs. C. Forryan; Dorcas Secretary, Mrs. Greer; Literature Secretary, Mrs. C. Horn; Superintendent Little Helpers, Mrs. Milner; Superintendent Junior W.A., Mrs. C. Horn; Superintendent Girls' W.A., Mrs. Greer, with Mrs. Middlemas as assistant.

A Young People's Society has been organized with Mr. Wm. Fraser as President, Miss Grace Rowe as Vice-President, Miss M. Oddy as Secretary-Treasurer, and Mr. Pike and Mr. A. Adams as members of the Executive Committee.

On December 18th there was a Christmas Tree in the Church and on it were placed many White Gifts for the less fortunate children of the Diocese.

The Junior Choir, under the leadership of Miss Oddy, with Mrs. Tally as Organist, are a great help to the morning services.

Church Messenger subscriptions now due.

HOLY TRINITY, TOFIELD

THE REV. T. W. TEAPE

The Senior W.A. met at the home of Mrs. Bailey on December 1st, with six members and four visitors present. After the usual devotional period, arrangements were made for the Annual Bazaar to be held on December 10th. The articles for the Bazaar were priced and clothing brought in for Social Welfare. Rev. Teape and the men working on the church building joined us at lunch by the hostess, Mrs. Bailey. The Bazaar proved successful—there was a fine display of sewing, home cooking, etc. and a very enjoyable lunch was served.

The Junior W.A. held meetings at the church after school on December 2nd and at the home of the Superintendent on November 26th and December 17th. During the month the Social Welfare Scarves were sent to Mrs. Wills, Junior Secretary E.D.B. of W.A. and a small bale of old clothing, etc. packed for Social Welfare. The Juniors sold candy and a few novelties at the Bazaar. After the business and study period at the December 17th meeting a Christmas party was enjoyed. Seasonal games were played, lunch served and gifts distributed from the tree. We enjoyed having Rev. Teape with us.

Christmas Services were held at Bathgate, at the home of Mr. and Mrs. Chivers on December 11th. There was an excellent congregation, and the service held at Lindbrook during the afternoon was also well attended.

A Christmas Service was also held at Ardrossan on December 18th at 3 p.m. There were twenty-seven present.

On Monday afternoon, December 19th, some of the W.A. members decorated the church very tastefully with spruce, etc., and the same evening the choir sang a Christmas Cantata entitled "The Babe of Bethlehem." The congregation also sang a few hymns. There were sixty-three present. We were sorry Rev. Teape was unable to attend owing to the 'Flu, especially after he had attended the practices so faithfully. The Cantata was very enjoyable and showed careful training on the part of Mr. Broughton. Christmas Services were held at Tofield at 8 a.m. and 11 a.m.—the latter being Choral. One wonders if people fully realize the importance of Christmas Communion because the services were not as well attended as they might have been.

During the month Associate Membership tickets at one dollar each were sold on behalf of the Diocesan Council for Social Service—ten dollars being realized. If any one is able and anxious to help at any time towards this worthy cause tickets can be obtained from the churchwardens or Minister. Thank you.

Church Messenger subscriptions now due.

Rural Deanery of Pembina

ONOWAY

MISS B. ONIONS, MISS C. BEE

On St. Andrew's Day an hour was set apart for Corporate Intercession and Silent Prayer on behalf of the Missions of the Church.

On Sunday, December 18th, members of the congregation presented Bethlehem Tableaux. The scenes were reverently and beautifully shown to an appreciative audience. Throughout the preparation the aim has been to help all, both performers and those who would see the pictures of the Childhood of Jesus, to learn to see Him more clearly, follow Him more nearly and love Him more dearly day by day. We are also preparing to present the Tableaux at Brookdale and Rich Valley.

Church Messenger subscriptions now due.

EDSON AND ST. PAUL'S MISSION

THE REV. T. J. MATTHEWS

The Intermediate Girls held a successful tea and sale of Christmas novelties on December 19th. They also had a number of competitions which provided interest and amusement. Miss Dorothy Churchill is taking over the Junior Girls for the time being instead of Mrs. R. Gregg.

On December 7th, Mrs. Field gave a tea at her house to raise money for material for gowns for the Junior Choir. Later a doll was bought and dressed by Mrs. Moore to assist in this fund. Some of the ladies of the W.A. have been working overtime for the last week or two in order to have these gowns ready for the Christmas night service. Everyone appreciated the result of this really

CHURCH MESSENGER

fine effort last night, when the girls rendered the anthem taught them by their director, Mr. T. W. Grover. It will make a great addition to our regular Sunday morning service.

In spite of a very stormy night, the Christmas Eve service was quite well attended. On Christmas night, the United Church joined with us in a short carol service, conducted by the Rev. N. D. McGinnis, and we were unable entirely to handle the numbers who came, but we had a very enjoyable service. The Rev. T. Matthews conducted a morning service at Hattonford on Christmas Day.

A Christmas service was conducted by the Rev. T. Matthews and the Rev. N. D. McGinnis at the relief camps at Galloway and Marlboro on Christmas Eve. Parcels collected by the church and other organizations were taken out to the men on this occasion, and it is to be hoped will lighten in some small measure the rather distressing conditions which prevail in the camps, particularly as to recreation.

Baptisms—Ernest Harold Hansen, December 8th; Myrna Lorraine Wilson, December 8th; George Nixon Harrison, December 11th, Edson. Coal Branch: Wm. John Alfred Culley, December 17th; Joyce Cowling, December 18th.

The Rector and Mrs. T. J. Matthews wish to extend to all parishioners all good wishes for a Happy New Year.

"Underneath the town or village where you and I live there is a more beautiful place that we see only in moments of exaltation . . . whether we shall ever reach it depends very much upon you and me."

ST. MARY'S, JASPER

THE REV. G. McCOMAS

The Annual Rally of the Little Helpers, under the direction of Mrs. F. A. Jackman, their Superintendent, took place in the hall on November 25th and was well attended. Opening with a Hymn and Prayer the Mite Boxes were presented, followed by a simple short address by the Vicar. Between 80 and 90 mothers and little ones were present. After the service afternoon-tea was served by Mrs. Jackman, assisted by several W.A. members, and before returning home each child received a small gift from the Superintendent. On behalf of the mothers, Mrs. W. L. Wachter presented Mrs. Jackman with a lovely bouquet of Mums.

The Christmas Bazaar, on the 7th December, in the hall was again a great success, and Mrs. Arkwright and every member of the Auxiliary, who sponsored it, are to be congratulated on the result.

Promptly at 3.00 p.m. the Vicar formally opened proceedings and very soon the several stalls were doing a brisk business. The afternoon-tea tables were well patronized and the fish-pond, together with the competitions, evoked much interest.

In the evening, Bridge and Whist Drives provided amusement for a large number when first, second and consolations were competed for. All

through the attendance was very satisfactory and the financial result was a little over \$160.00.

Our new Memorial Organ, lately installed, now that a permanent chamber in the tower has been built in, is giving complete satisfaction. Its brilliance, tone and power have been and are favorably commented upon. In a short time the grille, which is being made in Jasper, will be in place.

A revised list of subscribers has just been placed on the bulletin board, and everyone who has given or promised to give a subscription is inscribed on it. All our people are asked to keep on helping the Organ Fund along until every dollar is paid. The insurance of the instrument for three years has cost us \$24.00, which amount has been taken out of the Fund. The names of many, but not by any means all, are on the list. What about yours?

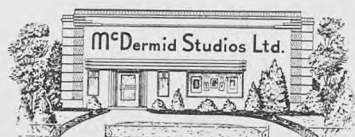
The Christmas Program, Tree and visit from Santa Claus gave much pleasure to a large gathering of our Sunday School scholars, teachers and parents on Tuesday, December 20th, in the hall. The Primary, Intermediate and Senior children acquitted themselves well and a real Christmas spirit pervaded all.

Before the evening terminated Mrs. Frank Reed, the energetic Superintendent, was made the recipient of a gift from the staff of teachers. Our grateful thanks are extended to all those ladies and gentlemen who helped in any way to make the evening such a happy and successful one.

After Evensong on Advent III our gifted organist gave a most delightful Recital—seven numbers in all. It would not be easy to single out a particular favorite from Mr. Snape's selections. The writer of these notes was most impressed with No. 1, Short Prelude and Fugue, No. 2, Bach; No. 5, Offertoire in E Minor, Spinney; No. 4, Soprano Solo "O Divine Redeemer," Gounod. In this number Mrs. Alec. Gray was the soloist and her voice and expression are entirely pleasing. We anticipate with pleasure the next Recital on Sunday, January 8th, after Evensong.

Holy Baptism—December 4th, Maureen Margaret Evans; December 4th, Frederick Arthur Hyland; December 11th, Colleen Frances Morrow; December 18th, James Samuel Greenwood.

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Ven. F. C. Cornish, Archdeacon and Secretary-Treasurer, 11614 88th St.	
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Rev. Canon T. E. Rowe, D.D.....	10523 99th Ave.
Rev. L. D. Batchelor.....	12208 103rd Ave.
Rev. C. B. Beck.....	10161 107th St.
Holy Trinity	
Rev. Canon G. G. Reynolds, Rural Dean, 8319 101 St.	
Christ Church	
Rev. G. P. Gower.....	12110 102nd Ave.
St. Faith's	
Rev. Canon C. F. A. Clough	11520 94th St
St. Stephen's	
Rev. J. C. Matthews.....	9537 109th Ave.
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Rev. Canon S. F. Tackaberry..	11138 127th St.
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Rev. C. Storey.....	10744 111th St
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Rev. W. H. Hatfield	9014 85th Ave.
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Capt. W. R. Baker.....	10973 126th St.
Fort Saskatchewan	
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Rev. W. Edmonds	11146 91st Ave.

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